Church Council Formed - 1935

On the recommendation of Rev. Mr. Smith at the Annual Parish Meeting, April 3, 1935, it was decided to form a Church Council. It was voted "that the Church Council should be an informal committee of a suggestive and advisory nature with the minister as Chairman, and the membership to be composed of the officers of the Parish and three members chosen by the Womans Branch Alliance and three members chosen by the Carlisle Chapter of the Unitarian Laymans League".

In a description of the Church Council found in the Church Calendar of May 5, 1935, we are told of the Council "its purpose is to promote sympathetic understanding and friendly cooperation in all that concerns the well being of the Parish."

Founders Of Church Honored - 1935.

Rev. Mr. Smith who became much interested in the historic background of the First Religious Society and the First Parish Church of which he was pastor, planned and arranged a "Family Sunday" to honor the founders of this old Church. At the same time he wrote a very fine article about it which appeared in the Lowell Courier Citizen of Friday, October 11th, 1935.

The account of the special observance appeared in the same paper a few

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days later. "Family Sunday was observed today in the First Parish Unitarian Church with a special service which drew back to this beautiful old historic church many former parishioners and townspeople. The church decorations arranged by Mrs. Arthur L. Hall were of bronze chrysanthemums."

"Rev. Frederic W. Smith was assisted by Rev. Alfred D. K. Shurtleff of Framingham a former minister here and by Sidney A. Bull of Billerica for many years a resident of Carlisle who sang in the church choir for a long time. Fred E. Robbins church organist was assisted by Mrs. Frederic W. Smith, soprano and Mrs. Dorothy (Heald) Churchill of Lunenburg, contralto, and by a quartet Mrs. Arnold T. Lapham, soprano; Miss Audrey C. Robbins contralto; Donald A. Lapham, tenor, and Arnold T. Lapham, bass."

"The Memorial Candle burned for all deceased members of the Parish and Rev. Mr. Smith read the list of founders of the First Religious Society.

"Rev. Mr. Smith took for the subject of his sermon "The New England Town Church." He spoke at some length of the large place religion occupied in the private lives and public affairs of our forefathers. There was no separation between town and church and both civic and religious affairs were the personal concern of all citizens. He emphasized the invaluable contributions made by the New England Churches to the life of America and spoke in terms of high praise of Rev. Paul Litchfield, who was the honored and

beloved pastor of the 'Town Church' for 46 years. He said in conclusion that it appears from what we have been saying that there is no possible equivalent for religion or any substitute for the Church. That denominational differences are of the letter and not of the spirit and that the Church of Christ is "the Church of the living God, the pillar and ground of the truth." upon the teachings of the Christian Faith we must build our lives, our towns, our country and her institutions"

"During the postlude a short reception was held, giving everyone opportunity to meet the speakers in the service. Guests were present from Lunenburg, Salem, Maynard, Concord, Chelmsford Lexington and Billerica. A luncheon was served in the Church hall. The decoration here consisted of autumn foliage. A pleasant hour was enjoyed and a delicious tea was served by the Woman's Branch Alliance."

Those present were invited to sign their names on a page set aside for that purpose in the Record Book of the Parish, and many of them did so. The inscription on the page reads -

"A List of those Present at the Founders Day Services, October 13, 1935.

Jay Fisk
Jennie M. Fisk
J. B. Robinson
Minnie E. Robinson
Charles A. Robinson
Sadie M. Robinson
Mrs. George E. Jones
Mr. Geo. E. Jones
A. W. Stone

Mary A. Green
Amy C. Litchfield
Maude R. Taylor
Mr. & Mrs. Fred Taylor
Rena M. Clark
Everett F. Lapham
Donald A. Lapham
Mildred L. Lapham
Marcia Joan Lapham
Flora J. Snow
Hazel M. Cann
Mattie Fitzsimmons
George E. Wilkins
Sidney A. Bull
Mrs. A. D. K. Shurtleff
A. D. K. Shurtleff
Daniel L. Chamberlin
James H. Wilkins
Ruth C. Wilkins
Elmer L. Heald
Arthur F. Heald
Fannie M. (Heald) Allen
Alice May Doane
Barbara Ann White
Jean C. Wilkins
Mrs. E. S. Pickes
N. F. Drake
Edward J. Clark
Guy W. Clark
Arnold Lapham
Fred E. Robbins
Mary T. Chamberlin
Rev. Frederic W. Smith
Bertha M. Foss
Martha F. Clark
Mabel Stanchfield
Caroline E. Hill
William F. Robbins
Nina F. Robbins
Alice N. Hill

- Scrapbook -

"A New England Church" - 1936.

It was of interest to learn early in 1936 that Mr. Russell Smith of Concord had three water colors in Corcoran Gallery in Washington, D. C. and that one called "A New England Church" was of the Old Meetinghouse on the hill in Carlisle. The information was also received that it was one to be selected by the American Federation of Art for use in a travelling exhibit.

Annual Turkey Supper and Dance - 1936.

For a number of years, an annual event attended by many from surrounding towns has been the Turkey Supper and Dance, sponsored by the Womans Alliance and the Laymans League for the benefit of the Society. Following is the account of the party in 1936 -

"Carlisle Feb 24, 1936

"One of the outstanding social events here of the season and one looked forward to each year by a large number is the annual turkey supper and dance at the First Parish Unitarian Church which always is held (on or near) Washingtons birthday. The party this year was a great success."

"On Saturday evening at 6.30 o'clock 175 sat down in the church dining room to a hot turkey supper with all the fixings, with fancy pies for desert. Small American flags were attractively arranged for decoration"

"Mrs. John L. Stanchfield had charge of the dining room and she was assisted by Mrs. Nathaniel G. Hill, Mrs. Edward S. Picker, Mrs. Arthur T. Lapham, Mrs. Mary Lapham, Mrs. Richard B. Bates, Mrs. E. Joseph Clark, Mrs. Arnold T. Lapham, Miss Ruth Stanchfield, Miss Anna Stanchfield, Nathaniel G. Hill and Everett Lapham.

"John L. Stanchfield was in charge of the kitchen and his assistants were Richard B. Bates, James H. Wilkins, E. Joseph Clark and James P. Wilkins."

"Philip Detsch and Donald Lapham had charge of tickets. Friends were present from nearly every surrounding town. Many former residents returned for the occasion."

"From 8 p. m. until 11.45 p. m. general dancing was enjoyed in the upper hall with Harry B. Stearns in charge of the floor. Over 200 attended. It was a colorful party and excellent music was furnished by an out of town orchestra."

"The party was sponsored by the Carlisle Chapter of the Unitarian Laymans League and the Womans Branch Alliance."

"The committee in charge of the supper for the Alliance was Mrs. John L. Stanchfield, chairman; Mrs. Arthur T. Lapham and Mrs. Mary Lapham. For the League Nathaniel G. Hill, chairman; John L. Stanchfield, E. Joseph Clark, George H. Nobbs, Richard B. Bates and Dr. George P. Towle. In charge of the dance were Fred P. Nickles, Fred W. Park and Harry B. Stearns".

Resignation Of Rev. Frederick W. Smith, - Nov. 1936.

Mrs. Frederic W. Smith, after an illness of a few weeks died in the fall of 1936. The shock of Mrs. Smith's death, and the state of his own health were responsible for Mr. Smith's decision to retire in November 1936.

The Parish, at a special meeting November 17, 1936, voted to accept Mr. Smith's resignation and instructed the Parish Committee to draw up a resolution and present to Mr. Smith.

Mr. Smith went to live with his cousin, Harry A. Coburn of Lynn, Mass., where he made his home until his death on August 18, 1940, following a brief illness. He was buried in the Ames family lot in the old cemetery in Peterborough, New Hampshire.

Rev. John B. W. Day, Pastor, 1937 - Dec. 1938.

Following Rev. Mr. Smith, Rev. John B. W. Day became pastor of the First Parish Church. At the Annual Parish Meeting on April 7, 1937, after Mr. Day had preached here a few Sundays, it was voted "That the Parish Committee be authorized to invite the Rev. John B. W. Day of Westford to preach for us until the Summer vacation." Then at a special Parish Meeting, June 29, 1937, just before the vacation, it was unanimously voted that Mr. Day be invited to return to preach after the summer vacation for an indefinite time. The following spring at the Annual Parish Meeting on April 6, 1938, it was unanimously voted "That Mr. John B. W. Day be advised that it is the wish of the Parish that he serve as the installed minister of this Church."

Rev. John B. W. Day was born in Charlestown, Mass., and attended the public schools of the City of Boston. He was graduated from Tufts College in 1897 and from Harvard Divinity School in 1900, and was ordained into the Unitarian Ministry that same year. In 1905, Mr. Day married Gertrude Watson.

Rev. Mr. Day's parishes previous to coming to Carlisle were Amherst, Mass., Dorchester, Mass., Fall River, Mass., Greenfield, Mass., Tokio, Japan, Lancaster, Penn., and Westford, Mass. He was a Chaplain in the First World War.

Mr. and Mrs. Day lived in Westford and later in Harvard during Mr. Day's pastorate in Carlisle. Mrs. Day was interested in the Alliance, and entertained the members at her home in Harvard, Mass.

Silk Flag Of The Commonwealth Presented - 1937.

At a Parish Meeting on June 29 1937 the Clerk read a letter from Mrs. Nettie O. Wilson in which she presented to the Church a silk flag of the Commonwealth of Massachusetts in honor of the memory of Captain and Mrs. Horace W. Wilson.

The gift was gratefully accepted and the flag, a large and beautiful one, was placed in the front of the church at the right as one faces the pulpit.

Invitation To Bedford Church - 1937

In the Spring of 1937 the First Parish Church of Bedford was without a minister. Therefore at the suggestion of Mrs. Nettie O. Wilson it was unanimously voted on June 29, 1937 to have the Parish Committee "invite the members of the Bedford Church to our services." It is understood that the Bedford people shortly arranged for services to be resumed in their own church, and did not come to Carlisle at this time.

Church Land Boundary Controversy Settled - Assent of Parish to Compromise - 1937.

A land controversy of several years standing was finally settled following the agreement of the First Religious Society in December, 1937, to a compromise settlement. It will be remembered that in earlier years "encroachments" on the church grant of land had been protested, and there had even been discussion at one time about "building a fence around it." More recently some of the original Meetinghouse Lot had been claimed by the abutter on the north.

At a Parish Meeting on June 29, 1932, it was "voted that the matter of the land question be left to the Parish Committee, they to act according to their best judgment." A footnote by the Clerk explains that "The land question noted above is, that Allister MacLougall the present owner of the property north of the Church grant claims the title to a considerable part of this grant north of the Church building."

The Parish Committee reported on the matter at various times but it was December 1937 before plans for settling the boundary dispute were finally agreed upon. Mr. Edward Fisher of Lowell had been retained as Counsel by the First Religious Society, and at a Special Parish Meeting on December 8th, 1937, Mr. Nathaniel T. Hill of the Parish Committee read a letter from Mr. Fisher in which he presented a plan for settling the controversy, and recommended that the Parish accept it.

"Briefly, the plan presented was

- Parish Records -

that the Parish agree to relinquish all right to that part of the original church grant which lies north of a line drawn from the southwest corner of Mr. A. F. Mac Dougall's barn and extending to the church driveway, said line to be a continuation of the line of the south end of Mr. Mac Dougall's barn, and in addition to this the Parish to give Mr. Mac Dougall a right of way from his garden plot or barn yard to the above mentioned piece of land."

It was unanimously voted "That a Committee consisting of Mr. George E. Wilkins, Mr. J. Philip Aetsch and Mr. James N. Wilkins be and hereby are authorized and empowered to adjust the differences arising relative to the title to the premises involved in the pending Land Court petition of Allister F. Mac Dougall by approving and assenting that a decree made and entered by the Land Court whereby a strip of land in front of the barn and right of way therefrom to the barnyard be included therein, with the easterly line of the driveway to the church as the westerly boundary of Mac Dougall's land."

The Hon. Edward Fisher of Lowell, Counsel for the First Religious Society and for the Town of Carlisle in this boundary line controversy, has presented to the Carlisle Historical Society copies of his findings relating to the boundary line between the Meetinghouse Lot and the Mac Dougall property. This material represents the most extensive search of old maps, deeds and records and is invaluable for preservation. The gift is numbered 273, and is described in

The Historical Society Librarian's Records as follows –

"This collection is composed of Mr. Fisher's argument relating to the correct line between these two pieces of property, together with copies of forty deeds covering land transactions from the first deed of Timothy Wilkins, 1758, to the present time; also five papers giving locations of important town roads spoken of in these deeds; also seven deeds covering the shoe shop; also a copy of Parish records relating to the Common. In addition there are three maps or plans: (1) The land of Lt. Isaac Wilkins and Mr. Reuben Durant, in 1799; (2) Plan of land in Carlisle belonging to Allister F. MacDougall made in accordance with Land Court instructions April 2-1932; (3) Plan of Land in Carlisle Nov. 1-1935, filed in Land Registration office Nov. 5 1935 which establishes the legal line between the properties in question by the Land Court of Massachusetts."

A few facts brought out by Mr. Fisher in his 14 page treatise entitled "Facts And Information Concerning the Meeting House Lot, So Called, In Carlisle" should be mentioned here since it is impractical to give it in full. He says in part "The following is a summary and review of the records and information secured relative to the Meeting House Lot, so called, and the Common, which names are often used interchangeably in referring to these areas, resulting from a dispute arising between Allister F. MacDougall, a petitioner to register title to his land at Carlisle Centre in 1932 and the First Parish of Carlisle, over the title

to a portion thereof, which later also involved the Town as an abutting-owner."

"This petition was brought I am informed, to correct a defect in the title, and not for the purpose of raising any issue relative to the title to what I have marked as the "disputed territory", the petitioner assuming to own the same, and the notice to the First Parish as an adjoining owner bringing up the issue of ownership. - - - -

"If the petitioner MacDougall, or his predecessors in title, owned any portion of the disputed territory by conveyance, it would have to be in one of three ways. Either by being included in the Barn Lot, the House Lot, or under separate conveyance. An examination of the records seems to conclusively establish the fact that no title was acquired in any of these ways. And attention is called to the fact that some years ago, well within the memory of many now living, the ground under the Church was excavated for the purpose of providing a basement, the refuse therefrom consisting of rock etc. being dumped on the ground to fill in a hollow northerly of the Church building, forming a bank wall, so to speak. This naturally led to the belief on the part of those not acquainted with the situation that this so called bank wall formed the northerly boundary line of the Meeting House Lot and thus was made in fact the southerly boundary line of the petitioner's land in his petition to the Land Court."

Regarding the Meeting House Lot as

claimed by the First Religious Society, and substantiated by investigation - That is, land on the north of the Church, almost as far as the Mac Dougall house and east to a line just in front of the barn; - it has seemed strange to some that a barn should have been built on property not adjacent to a Town way. Referring to this matter, Mr. Fisher says -

"A question which can never be definitely answered naturally arises why the barn was built in the position it is. It should first be borne in mind that while the barn is close to what will be demonstrated to be the easterly line of the Meeting House Lot, yet it does not extend over the same and it seems apparent from the deeds later referred to that there was for many years a wall along this line and was there when the barn was built, or about to be built. It does seem apparent then that the owner by reason of the existence of this wall knew where the line was, but relied on the fact that this lot was subject to some public use and assumed the privilege of passing over the same.

It is of interest to know that Mr. Fisher after his research does not agree with the statement in Bull's History of Carlisle locating the Timothy Wilkins dwelling house as the then Mac Dougall property, nor with the map of that and the church property. He believes them to be incorrect and so states. He has told me that his opinion agrees with the conclusions reached by Mrs. Martha Fifield Wilkins and by me, that

the Timothy Wilkins dwelling was the one now owned by Miss Caroline E. Hill. The Meetinghouse is "southwest" of that, and the search of deeds and records points to it as the first Timothy's home.

An old building, long since gone whose site Mr. Fisher's research enabled him to locate, was the Moon House. Its erection was authorized it will be remembered in 1788 when the District of Carlisle gave "liberty to Capt Isaac Andrews and Lt Zebulun Spaulding to build a House on the Meeting House Lott for their Convenience on Sabbath Days", and it was removed in 1837. Mr. Fisher says of the Moon House "The exact location would seem to be opposite the northwesterly portion or corner of the barn, adjoining what is the southerly side of the MacDougall land with apparently a portion extending over the same, which location I have marked on the plan in red ink."

After outlining the facts supporting the northeast boundary of the Meeting House Lot as claimed by the First Religious Society, Mr. Fisher says — "In face of the foregoing, one might well ask why a compromise settlement was made. Briefly, it should be borne in mind that the predecessors in ownership of the MacDougall premises for many years had their only means of exit over the same both from the barn and barnyard, and the First Parish and Town would also be put to some expense with further proceedings in the Land Court. The greater portion of this land had not had any attention for years either for the Church or for the Town and the grass, as I understand, had been

out several years by the then owner Edward E. Lapham who was an official of the Church. And if no title could be shown in the petitioner by conveyance, a title by adverse possession would be claimed, or at least a right of way thereover. Personally, it seems to me very doubtful indeed if the adverse possession claim of title could be maintained, but there would be evidence to sustain the claim of a right of way, especially as there was no other way out of this portion of the petitioner's premises. So at least on the part of the First Parish it was with a true Christian spirit that this adjustment was reached and accepted by the Parish at its Meeting, with my recommendation. The Town also apparently secured some additional land adjoining the east side of the so called Cyrus Nutting Lot (land purchased in 1813) by this adjustment approved by the Selectmen."

Town Records. Book 12. Page 435. Art. 20

Common Improved By Town - 1938.

"At the Annual Parish Meeting April 6 1938 on an article - "To see if the Parish will approve the plan of the Town to improve the Common" it was voted that "The Society approves the plan of the Town to improve the Common, and appreciates the work to be done."

This refers to the following action taken at the Annual Town Meeting Feb. 14th 1938. "Dr. Lawrence R. Sunt told of the interest of the Planning Board and the Historical Society in the improvement of the Common. Prof. Davis of Mass. Agricultural College, when consulted some time ago in regard to roadside improvement had made suggestions which also included the improvement of the Common. More recently when money from the Historical Society, including a gift of $25.00 for improvement in Carlisle by the planting of trees, became available a joint Committee from the Historical Society and the Planning Board again consulted Prof. Davis. From him they secured a blue print and simple practical suggestions for making of the Common an attractive Village Green. The suggestions included the enrichment of the soil, the removal of certain shrubs and small trees, and the planting of a number of elm trees in designated locations."

"It was estimated that with the help of volunteer service, the money already available, and an appropriation from the Town, much could be accomplished toward the beautification of the Common. It was voted that the Town

appropriate the sum of $100.00 for the improvement of the Town Common - the same to be administered by the Joint Committee formed for this purpose from the Planning Board and the Historical Society."

By vote of the Society, a work day for cleaning up the Church grounds was held on Saturday, May 14, 1938. This has been an annual custom for many years.

Rental of Union Hall - 1938.
Union Hall Not To Be Sub-let.

The rental of Union Hall was discussed at the Parish Meeting April 6, 1938. It was voted "That the rental of Union Hall to the Town be $350.00 per year for twenty dates and for Town purposes only, and not to be sublet by the Town to any private organization."

It was further voted "That the rental rate for Union Hall for any but Town uses be twenty dollars for each engagement."

Church Painted - 1938.

At the Annual Parish Meeting in 1938, it was voted to paint the Church building. Necessary financial arrangements and the plans for the work were left to the Parish Committee Nathaniel G. Hill, J. Philip Dietsch and Mrs. Mary Lapham. The work was successfully carried out and the interesting arched windows over the entrance door and the window above it, covered for some years, were left exposed.

Resignation of Rev. John B. W. Day - 1938

In December, 1938 Rev. John B. W. Day resigned as pastor of the First Religious Society. His letter of resignation, to take effect December 26, 1938, was read at a Special Parish Meeting, December 16, 1938. The Parish Committee had meanwhile been in communication with Mr. Day about the matter, and Mr. Nathaniel H. Hill of the Parish Committee read a letter received from Mr. Day in which he expressed regret that he could not reconsider his action.

It was therefore "voted unanimously to accept Mr. Day's resignation with regret, and that the Clerk be instructed to write Mr. Day informing him of the action of the Parish, and also to convey to him that it is the hope of the Parish that his endeavors in other fields (Mr. Day's letter intimated that he contemplated work along other lines) will be successful"

Rev. John B. W. Day, a scholarly man and an able preacher, is living now in Harvard, Mass, where he continued to make his home after Mrs. Day's death.

- Fest-Jacet -

Union Church Service On Memorial Sunday 1938.

A village custom which prevailed in Carlisle over a period of many years, was that of a Union Memorial Sunday Service held first in one church and the following year in the other with the minister of the visiting church invited to preach the sermon. Following is the account of the last of these services held in the First Parish Church on Memorial Sunday, 1938.

"A union service was held on Sunday at the First Parish Unitarian Church which united with the Congregational Church. A recital of organ music was given by the organist Fred E. Robbins preceding the service. Mrs. James N. Wilkins accompanied the hymns with the violin. A duet 'Angel of Peace' was given by Mrs. Arnold Lapham and Miss Esther Hoff. Mr. George Milne preached the sermon and his subject was 'Memories.'"

"The decorations were especially beautiful at this service and consisted of yellow and pink snapdragons."

"The Veterans of All Wars Association and the Boy Scouts were present at this service."

Mr. Milne was not the pastor of the Congregational Church but was supplied by them. He was a student at Yale Divinity School who with his family spent summers in Carlisle and on this Sunday gave a sermon unusually fine for so young a man.

Union Memorial Sunday Services Discontinued By Vote of Congregational Church - 1939 -

When Memorial time, 1939 arrived, the Memorial Sunday Service was again held in the First Parish Church, for its people were not invited to a Union Service across the street according to custom.

At a Congregational Church meeting in the Spring of 1939, (at which, as a Church member I was present) a majority of those assembled voted not to invite the members of the First Religious Society to meet with them on Memorial Sunday. The minister of the Church, Rev. Burton L. Goddard, was present, and read previous to the voting a prepared document of seven and one half closely typewritten pages containing his disapproval of Unitarianism in general and the immediate situation in particular. Following are excerpts from his speech in which he attempted (successfully as it proved) to persuade his parishioners to follow his conclusions and advice and not to trust to their own judgments in the matter.

"Dear friends, by your relationships to Christ you are bound to consider first of all what God clearly teaches in His Word about such union services."

"I might speak at length of the harm which has been done to the cause of Jesus Christ by Unitarian influence both within and without evangelical churches, but I shall not enter into that subject tonight."

"He has laid before me the clear duty of declaring to you His well and beseeching you by the Grace of His Son to stand for the right in this matter as becometh those who have been purchased by the sacrifice of the Cross".

"Dear friends, it has seemed to me that God has worked all things together to make the present the moment for righting a wrong that has prevailed for many years a wrong which the founders of this church would repudiate without a shadow of hesitancy. By custom this is the year for our church to issue an invitation to a joint service. How simple to withhold that invitation. We would face no need of declining an invitation proffered us. By custom the other church would have its pastor speak in our auditorium. It has no pastor. It would have to secure some outside speaker. No matter what your decision your own pastor is bound by his conscience and loyalty to his calling as a minister of Jesus Christ to refrain from any participation in a union service of this kind. A portion of our people, how great I do not know feel that the custom should be set aside. Surely it is of God that these circumstances are so. Let us dispense with the unpleasantness of confronting this same problem year after year after year. Getting aside every personal consideration I beseech you by the Lord Jesus Christ to take action whereby the testimony of this portion

"A Discourse Upon the History of the Establishment of The First Parish In Carlisle, Massachusetts" Pages 16 and 21.

of the body of Christ may unequivocably redound to His glory and be clear-cut before men".

The idea of the Union Memorial Sunday Services, it will readily be seen was not to show approval of each others religious convictions. Rather was it to pay homage to the memory of those who have fought and died for our country - neighbors uniting in a religious service to honor those who have given their "last full measure of devotion," and to unite their prayers for peace.

Following Rev. Paul Litchfield's death in 1827 when there came a division among the members of the First Religious Society and the formation of a second Society, we learn that relations between the two religious groups were strained and in many instances bitter. Happily, with the passing of the years, the situation became adjusted until by the latter part of the 1800's not only a feeling of tolerance but one of reciprocal courtesy and friendliness had become established between the churches. All through the last sixty years of this account you will have noticed repeated instances of such friendly cooperation.

As long ago as 1879, the pastor of the First Religious Society, Rev. J. J. Twiss, said in an address on February 23d, "The unprofitable and unpleasant theological controversies of a hundred and even of fifty years ago have given place to a broader style of thought, a more friendly comparison of views, and a wonderful union of spirit among

– Old Scrapbook Clipping –

all religious sects"; and again in the same address "The spirit of fraternal regard flows back and forth from those who, though they can not yet fully clasp hands on speculative points of doctrine, do join hearts in the principle of a sincere and devout love towards God and man."

Three years later in 1882 at the Rededication of the Congregational Church on August 20th Father Walker, beloved Scotch pastor of that church said "I have made an honest effort to preach Christ and to promote brotherly love in the village, and you have borne with my infirmities and many failures. I will be glad when called upon to lay down the weapons of this warfare to leave you a united as at present. May that union be a oneness in Christ. I beg to say, also, that those belonging to the other church have every one received me kindly and treated me as a brother."

All of these recorded instances of Christian spirit between the churches as well as many of which we know which are not here recorded, made all the more incomprehensible the action of those Congregational Church members who refused to continue the courtesy of the Memorial Sunday Service and who supported their minister in a course which seemed so opposed to the principles of the Golden Rule.

Copies of the Congregational minister's speech which had been prepared for distribution among his parishioners were circulated in the town and caused varied reactions - notably deep sorrow

among those of the older people who had enjoyed through the years the expressions of tolerance and harmony between the two churches. General dismay was felt that apparent religious bigotry should have come to our community. Several of the active workers in the Congregational Church withdrew their support because they could not approve the "holier-than-thou" attitude which they felt had been adopted, and among the members who expressed their disapproval (both verbal and written) were some who withdrew from membership in the Church.

Included in this latter group was the writer, unwilling to remain a member of a church which refused to invite its fellow townspeople to worship. Previous to this, while still enjoying the privileges of membership in the Congregational Church I had also come to have a deep regard for my husband's Church, the First Parish Church across the street, where, during the course of over fifteen years I had received much of inspiration and of cordial friendliness. It was indeed a matter of grave concern to me to have the friendly relations between the two churches thus disrupted. Surely the inhabitants of this town which was originated to facilitate "the public worship of God amongst us" could still worship together without violating conscience or fearing Divine disapproval!

During the few short years since all this occurred, it has become evident that many people in both churches

have a sincere desire to see a different situation exist in the religious life of the town and there have been several instances showing that spirit of goodwill.

In the fall of 1941, an invitation was extended to the ministers and congregation of the Congregational Church to attend the service of ordination and installation of Mr. Joseph Howard Junta as minister of the First Religious Society. Although the Congregational minister neither posted nor read from the pulpit the invitation received, several members of his Church who knew of the service to which the public was cordially invited attended the ceremony. Later, their minister in a letter to a member of the Parish Committee of the First Religious Society acknowledged the invitation sent to him and suggested that his letter be brought to the attention of the Parish Committee "that it might become generally understood that I myself, not our Church was entirely responsible for the invitation not being read."

This same minister of the Congregational Church at length resigned. Later, when a new minister had been chosen and a reception was to be given to him and to his wife in the Congregational Church Vestry, a notice of the event was sent by the Committee in charge to the First Parish Church to be read from the pulpit. The minister and some others from the First Religious Society attended the reception.

- Scrapbook -

There have been other occurrences showing the inclination of many toward a more rational relationship. Time may be required to bring about the normal adjustments such as exist between Congregational and Unitarian churches elsewhere but this seems like a reasonable outlook for the future.

Lectures Sponsored By Laymans League. 1937-1938.

At different times, the Laymans League has sponsored lectures or entertainments of public interest and the following two were particularly noteworthy.

One lecture, on a subject then receiving much attention, was presented in December, 1937, through the courtesy of Frederick H. Lovejoy, a League member. Sidney N. Shurcliff of Boston gave an illustrated lecture on "The Restoration of Williamsburg". Mr. Shurcliff, a member of the American Society of Landscape Architects, was associated with his father, Arthur A. Shurcliff, during the entire ten years of the Williamsburg restoration.

"This firm in consultation with Messrs Perry, Shaw and Hepburn, architects, has been responsible not only for design of all the gardens and landscape work of the restoration but also for much of the historical research which insured fidelity to colonial tradition throughout the work."

This very fine lecture held the

- Scrapbook -

close attention of an appreciative audience.

Another lecture in 1939, was by a member of the Laymans League Martin K. Bovey, and was announced as follows:

"The Carlisle Chapter of the Unitarian Laymans Ledgue will present Martin K. Bovey, explorer, lecturer and master of color photography, in his first presentation of the new illustrated lecture "Timberline of the Canadian Northwest," Tuesday evening, Nov. 14, in Union Hall."

"Martin Bovey's latest trip to the Alberta mountains was made in late June and early July of 1939. -- Against a background of packtrain travel through the magnificent mountains of southeastern Alberta, Martin Bovey photographed birds and animals and flowers. The Alpine flowers were at their best. The higher one rode toward timberline and above it the more profuse was the bloom. The birds were nesting, and Mr. Bovey secured pictures of nesting birds that ran in size from the Rufus humming bird to the osprey. He was lucky enough to secure shots of such animals as beaver, elk and mountain sheep."

The lecture was well attended and those who were present were delighted with the pictures which were in natural color and were unusual and very beautiful.

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and the ministry, Mrs. Junta. Mrs. Theodore C. Ridout was chosen chairman and to her much credit is due for the organization of the work, for her services as a teacher, and her training of the older class of girls who sang in the Sunday School Devotional Service every Sunday, as well as occasionally in church. The other parents chosen on the Religious Education Committee were Mrs. Richard B. Bates, Mrs. Guy W. Clark and Mrs. James N. Wilkins. Others who joined the teaching staff were Mrs. Frances Emery, Fists Winblad and Stuart Hulbert.

Now (1943) the Primary Department is in charge of Mrs. John K. Findly, wife of the minister. Mrs. Findly's previous experience and natural talents make her service valuable. Mrs. Mary Lapham is also a faithful worker in that group, and other classes are taught by Mrs. Frances Emery and the Superintendent, Donald A. Lapham.

The Sunday School Superintendent and teachers have attended whenever possible the "North Middlesex Regional Church School Workers' Conferences" sponsored by the North Middlesex Conference of Unitarian and other Christian Churches. Meetings are held several times during the year in different towns whose teachers attend the Conferences. In the Program for 1942-1943 two credit courses are offered, one by Rev. Floyd Taylor of Plymouth, and the other by Mrs. Myles Laufman, formerly Principal of Kindergarten, Second Church, Newton, and Instructor of Kindergarten and Primary Methods at Northfield. Other speakers on the program are Rev. Dan H. Fenn, on "Worship in the

Church School" and Miss Frances Wood, Field Secretary of the Division of Education of the American Unitarian Association.

Two from the Carlisle First Parish Sunday School are officers of the Conference. Mrs. Theodore C. Pedout is Assistant Dean and Donald A. Lapham is on the Board of Directors. While the Meetings are primarily for teachers, the programs announce that all persons interested in Religious Education are invited to attend. These meetings have been recently limited by the tire and gasoline shortage. However the Conferences have been most helpful in the past, and it is expected that the normal number of meetings will be resumed when restrictions are removed.

Parish Vote Of Appreciation To Alliance - 1939.

At the Annual Parish Meeting, 1939, "it was voted that the appreciation of the Parish be extended to the Womans Branch Alliance for the work and contribution of money which made possible the installation of the new sink in the kitchen of the Church, and the connecting drainage system"

Repairs at Church - 1939.

In 1939 repairs to the Church ceiling became necessary, and at a Special Parish Meeting on August 11th it was voted "that the matter of making repairs to the Church ceiling be left in the hands of the Parish Committee (J. Philip Getsch, Mrs. Mary Lapham, Guy W. Clark) and the President of the Women's Alliance" (Mrs. James A. Patch).

At a later meeting on September 1, 1939, plans were made for financing the project, which great to include a new ceiling in the Church, and the shingling of the south side of the building.

Vote That Society Be Incorporated - 1939.

At the Special Parish Meeting on September 1, 1939, "it was voted unanimously that the Society be incorporated and that the Parish Committee have charge of the incorporation of the Society." There is no record of further action in this matter.

At various times during the life of the Society, there have been votes in regard to incorporation, but so far as I have been able to discover at the State House the matter of incorporation of the First Religious Society in Carlisle has never been presented there. Investigation of the matter has evidently each time disclosed the conclusion that owing, as I understand it, to the manner and date of the establishment of the Society, the

General Laws of the Commonwealth of Massachusetts
Vol. I. Chap. 67 - Section 18 -

procedure is unnecessary.

We are told that just before the separation of Town and Parish "it was found to be unnecessary (incorp-ation) - "that the parish or society would be a legal body whenever it should be disposed to sever its connection with the town and manage all its affairs within itself."

Again, in 1857 when the subject of a "more effective and perfect organization of the Society" was being considered, the Committee reported "That from any examination which they had been able to make in reference to the subject committed to them, they are not aware of any radical or serious defect in our present organization. By existing laws our Society is a body corporate with authority to hold real estate for certain purposes, to levy and collect taxes, and to do all that may be necessary for the support and maintenance of public wor-ship"

The uneasiness felt by some that individual members of the Society might be held responsible for debts or obligations of the parish was removed by the passage of a State law which read "no parish or religious society shall assess taxes on the polls or estates of its members; but pews may be assessed as heretofore. No member of any territorial or other parish shall, as such, be personally liable for any debt or obligation of the parish incurred after April sixth, Eighteen hundred and ninety-seven"

Thus the organization of the First Religious Society remains as it was at the time of its establishment in 1780, unchanged except that separation from the Town was effected in 1832.

- Newspaper -

Joseph H. Junta, Minister, Fall of 1939-spring 1942.

Several supplies and candidates were heard after Mr. Day's resignation. Recent ministers of the church had been of mature years and experience and there were those strongly in favor of hiring a young man. Several were heard and Joseph H. Junta, a student at Tufts College School of Religion was the one on whom favorable action was finally taken. After hearing him several times, it was voted on Dec. 12, 1939 "That the Parish hire Mr. Junta to supply the pulpit until our summer vacation." Then at a Special Parish Meeting June 21, 1940, it was voted "To engage Mr. Joseph H. Junta to preach for us during the coming year (June 1940 - June 1941) at his present salary". At the same meeting it was voted to keep the church open for services during the month of July instead of closing for July and August as had been the custom for some years.

"Mr. Joseph Howard Junta is the son of Mr. and Mrs. Santo Junta of Wakefield (Mass.). He was born in Montreal, Canada, May 2, 1914, and attended the Wakefield Schools graduating from high school in 1932. He then took a pre-medical course at Hobart College Geneva, N.Y. Later, he entered Tufts College from which he was awarded an A.B. degree in 1939. --- He is a member of the Kappa Sigma and is on the staff of the Burroughs Newsboys Foundation of Boston"

The Wayside Pulpit - 1939

Shortly after the Carlisle Chapter of the Unitarian Laymen's League was formed in 1924, the members caused a "Wayside Pulpit" to be erected on the Common - a bulletin board on which was placed each week a sheet of paper bearing in large print a worth while thought or quotation. This board at length became worn and weatherbeaten, and was eventually removed.

In November, 1939, the present Wayside Pulpit was erected, a gift from James Alfred Patch, a member of the Laymen's League. Mr. Patch did much of the installation work himself, and was assisted by two other members, Samuel Brown and J. Philip Dietsch. The wooden uprights of this bulletin board are supported by iron bars set in concrete, and the printed sheet is placed behind glass making this Wayside Pulpit more durable and permanent than its predecessor.

Church Stairs Carpet Hooked By Ladies. 1939-1940.

In the Spring of 1939, the ladies of the Alliance, at the suggestion of Mrs. Nettie O. Wilson, discussed plans for hooking a carpet for the two flights of stairs leading from the Entrance Hall up to the Church. On June 2nd Mrs. Wilson and Mrs. Edward S. Pickes went with Mrs. Beatrice Sweet of Billerica, her mother, Mrs. Ernest Bartlett and Mrs. Mabel White, to Ipswich, Mass., where 25 pounds of gray wool material

for a border for the rugs was purchased.

Work on the hand-hooked stair carpets was begun at Mrs. Wilson's home on Church Street on June 6, 1939, and meetings were held there weekly except during the months of August and September until the project was completed on the following March 5, 1940.

The stair carpeting was made in three sections for each entrance, — in all, two long strips, two short ones, and a large square for each landing. The 25 yards of carpeting which is 28 inches wide, is of conventional design of many colors with a gray border.

All of the material except that for the border, which cost $8.75, was donated by Alliance members and friends. Material for the rug was given by Mrs. Edward F. Hemp, Mrs. Henry D. Bates, Mrs. Harry B. Stearns, Mrs. Nettie O. Wilson, Mrs. Merton Ayers, Mrs. James A. Patch, Mrs. George Cann, Mrs. E. E. Lapham, Mrs. George Nobbs, Mrs. Jay Fisk, Mrs. Edward S. Pickes, Mrs. Richard B. Bates, Mrs. Antonino Parisi, Mrs. Edward Fisher, Mrs. Ralph A. Gerow, Mrs. Nathaniel G. Hill, Mrs. Ruth Downing, Mrs. James N. Lovering, Mrs. Arthur Worthley, Mrs. Olie Sleeper, Mrs. Ernest E. Tuttle, and Mrs. Waldo Wilson.

Mrs. Nettie O. Wilson, the originator of the plan, had charge of the work which took place in her pleasant sun parlor, and on March 12, 1940 at 7 P.M. she gave a dinner party there to all those who had worked on the rugs. Following is the newspaper account of the party —

"The spacious sun parlor where the dinner was given was attractively decorated for the occasion with a St. Patrick's color scheme. The overhead lights were

covered with green and white crepe paper, falling gracefully over either end of the table. The table with seats for 20 guests, had for a centerpiece, a wooden oxen and oxcart filled with spring flowers around which were several lighted green tapers. Green tapers were also placed at either end of the table. The place cards were shamrock badges. Appropriate St. Patrick favors were used."

"The following menu was served: Shrimp cocktail hot roast turkey, dressing, whipped potato, green peas, cranberry sauce, relishes, tomato salad, rolls, ice cream with shamrock centres, cakes and coffee. Serving the dinner were two grandchildren of the hostess, Priscilla and Beverly Gerow. The table accessories were carried out in the same color scheme. During the dinner Patricia Gerow gave several piano selections."

"Following the dinner Mrs. Louis W. Bills of Lexington showed several reels of pictures which were much enjoyed. A beautiful bouquet of spring flowers was given Mrs. Wilson by the guests."

The hooked carpeting, completed and placed on the stairs at the Church, is a lovely thing, admired by all and is the work of the following ladies -

Mrs. Nettie O. Wilson
Mrs. Nathaniel G. Hill
Miss Caroline E. Hill
Mrs. Mary Lapham
Mrs. Arthur T. Lapham
Mrs. Henry D. Bates
Mrs. James A. Patch
Mrs. Edward S. Pickes
Mrs. Edward F. Kemp
Mrs. George Cann

Mrs. Fred E. Robbins
Mrs. George H. Nobbs
Mrs. Louis A. Bills
Mrs. Harry B. Stearns
Mrs. Isaac Knight
Mrs. James H. Lovering
Mrs. Ernest E. Tuttle
Mrs. Elmer E. Beacham

Pewter Offering Plates Given - 1940.

At the Annual Parish Meeting, April 3 1940, "it was voted that the Society accept the pewter offering plates donated to the Society by Miss Lillian W. Picker in memory of her mother Mrs. Attie A. Picker and that they be suitably marked." It was also "Voted that the Parish Clerk send a letter of thanks and appreciation to Miss Picker." At a later meeting Fred E. Robbins and Miss Caroline E. Hill were appointed to take charge of having the plates properly marked.

Church Interior Redecorated 1940.

In 1940, the Church was redecorated. At the annual Parish Meeting, April 3, 1940, "it was voted that a Committee of five members be chosen to secure bids for redecorating the interior of the Church and report at a later date." Mrs. James A. Patch, Chairman, Mrs. Fred E. Robbins, Mrs. Nettie C. Wilson, Nathaniel G. Hill and Wendell Lapham were chosen, and reported at an adjourned meeting on April 11, 1940 on the bids received from three individuals.

It was voted at the meeting to authorize "the redecorating of the Church in accordance with the general plan that has been discussed tonight," and also "that the Committee chosen to secure bids for redecorating the Church room be authorized to carry out the work of redecorating the interior of the Church".

Mrs. Rena M. Clark, Mrs. Fred E. Robbins and the Parish Clerk, J. Philip Kletsch, were chosen a Committee to raise funds for redecorating the Church. Further plans were made for financing the work.

The work of redecorating progressed immediately and the interior of the Church was most attractive when completed. The plaster walls were found to be in excellent condition under the old paper which was all removed. The wood work was painted cream color and the walls a deeper ivory.

During the time repairs were in progress, Sunday Services were held in Union Hall.

- Newspaper Clipping -

Church and Sunday School Picnic 1940.

It has been the custom for many years to hold a Church and Sunday School picnic during the summer.

The picnic in 1940 was held on August 13th. "The annual picnic of the First Parish Unitarian Church and Sunday School was held on Tuesday at Canobie Lake Park, N. H. Two buses and several private automobiles conveyed the party, leaving the Church at 10 a. m."

"The day was pleasantly enjoyed with the various attractions at the park including a trip around the lake."

"A picnic lunch was served at noon in the grove. The party left for home at 4 p. m. Transportation was in charge of Roy V. Cann. General arrangements were in charge of Mrs. Fred E. Robbins, Donald A. Lapham and Mrs. Frances Emery"

New Members Admitted - 1941

No mention has been made in this account of the acceptance of new members into the Society, since a list of members with the date of their admittance as found in the Parish Records has been prepared, and will be found at the end of this history.

It is interesting to note here however that at the Annual Parish Meeting on April 2, 1941, fifteen new members, a large number for this small Parish, were

accepted into the First Religious Society. Of the following list of eighteen names, the starred three had been accepted by the Society at its Annual Meeting in 1940. All but two of those on this list were present at the Annual Meeting in 1941 to be greeted by the minister Mr. Joseph W. Junta who gave a brief talk and then extended to each the right hand of fellowship.

Dorothy Clark
Kathleen N. Phillips
Ida C. Martin
Alphonse D. Martin
Jane W. Hurlbert
Stuart C. Hurlbert
Margaret F. Bidout
Theodore C. Bidout
Horace M. Picker
* Mary L. Cann
* Roy V. Cann
* Irene E. Cann
Edith L. Clark
Marion E. Ayers
Merton H. Ayers
Lily E. Miller
Charles P. Miller
Frances W. Emery

Parish Treasurer Resigned – 1941

At the Annual Parish Meeting, 1941, Arthur T. Lapham who had served as Parish Treasurer for twenty years, declined to accept the office again and he was given a rising vote of thanks for his years of service. Mrs. James A. Patch was elected Parish Treasurer.

System Of Pledge Cards And Envelopes Adopted - 1941

The plan of pledge cards and envelopes for financing Church expenses was adopted for a second time at a Special Parish Meeting on May 26, 1941. (This system was previously used in 1922.) It was voted to organize a pledge system involving envelopes to be used at the opening of Church in the fall, and Mrs. James A. Fatch, Mrs. Edward J. Clark and Mrs. Fred E. Robbins were appointed by the Presiding Officer, Guy W. Clark, to make the necessary arrangements.

The Committee carried out the plan outlined above, and according to the report of the Parish Treasurer at the Annual Parish Meeting in 1942, the results obtained by this method were gratifying.

Insurance On Church And Organ - 1941

At the Special Parish Meeting in May 1941 the Parish Committee were instructed to look into the matter of insurance of the Church and the organ and to take immediate action to provide adequate insurance on both.

Ordination And Installation of Joseph Howard Junta 1941.

At the Annual Parish Meeting, April 2, 1941, it was voted to ordain Mr. Junta, whose graduation at the Theological School would take place in June. Mrs. James A. Patch from the Women's Alliance, Guy W. Clark from the Laymen's League, and Mrs. Edward S. Picker Fred E. Robbins and Mrs. Stuart Hulbert from the Church were appointed to make the necessary arrangements. Action was taken at a Special Meeting hiring Mr. Junta as minister for the year 1941-1942.

Mr. Junta was ordained on September 21, 1941 at a lovely and impressive service, attended by members of the Parish and interested friends. In the pulpit were representatives from the Tufts College School of Religion and from the Unitarian denomination, come to assist in the ordination and installation of a man whom they considered one of their most promising graduates. The program was as follows -

The First Religious Society in Carlisle
Unitarian
Welcomes you to the service of
Ordination and Installation
of
Joseph Howard Junta
To the Christian Ministry
Sunday, September Twenty-first
Nineteen Hundred and Forty-one
at four o'clock

Order of Service

Organ Prelude — Chester Nordman

Hymn — 489

Invocation and Scripture

Rev. Edward A. Cahill
Chelmsford, Mass.

Anthem

Senior Choir

Sermon

Dean Clarence R. Skinner D.D.
Tufts College School of Religion

Hymn — 490

Ordination And Installation (Congregation Standing)

Mr. Guy W. Clark
Acting Chairman of the Parish Committee

Sir: Upon the recommendation of the Fellowship Committee and by the authority and consent of the Congregation, we ordain and install you as the minister of the First Religious Society in Carlisle.

We have chosen you to be our minister. We offer you a free pulpit even as we are a free people. We would have you dwell among us preaching the word of truth in freedom and love, rebuking evil and maintaining righteousness; ministering to us alike in our joys and in our sorrows: setting forth no less by your example than by your precept the Christian way of life.

I now ask you my fellow worshippers, to say with me:

We, the Congregation of the First Religious Society of Carlisle do hereby ordain you to the Christian ministry, in accordance with the accepted usages of our free churches, and do install you as our minister of this parish. On our part we solemnly pledge ourselves, so far

- Newspapers -

as in us lieth, to walk with you in the unity of spirit and in the bond of peace.

The Minister: With a deep sense of the responsibility and in the true devotion to the religious way of life, I take up the ministry to which you ordain me.

Ordination Prayer
Rev. Alfred S. Cole
Prof. of Homiletics, Tufts College
Solo "Our Father"
Miss Pearl Haines
Charge To The Minister And Congregation
Dr. Bruce Brotherston
Head of the Dept. of Philosophy, Tufts College
Welcome To The Fellowship
Rev. Dan Huntington Fenn
Director, Dept. of The Ministry of the American Unitarian Association
Welcome To The Community
Rev. Thomas A. Sinclair
First Parish, Billerica, Mass.
Hymn 396
Benediction
Rev. Joseph N. Junta
First Religious Society, Carlisle
Postlude "Largo" Handel
Miss Pearl Haines, Soloist
Mr. Fred E. Robbins, Organist

At the conclusion of the service an informal reception was held in Union Hall where refreshments were served. "The tables were resplendent with cream colored candles and yellow gladiola on the white cloths. Mrs. Nellie O. Wilson and Mrs. Edward F. Kemp were the pourers. The hostesses included Mrs. Fred E. Robbins

Mrs. Roy V. Cann, Mrs. E. Joseph Clark, Mrs. Waldo D. Wilson, Mrs. Ernest Tuttle, Mrs. Theodore C. Fidout, Mrs. George A. Cann and Miss Irene Cann. Assisting in the serving were the girls of the junior choir, the Misses Jean Wilkins, Eleanor and Harriet Bates, Gloria and Susan Miller, Florence Ayers, Charlotte Russell, Betty Towle and Lois Atterson".

"The committee in charge of arrangements of the program was: Fred E. Robbins chairman assisted by Mrs. Egbert Newbury, Jr., Guy W. Clark, Mrs. Edward S. Pickes and Mrs. James A. Patch".

"The altar for the service in the church was beautifully decorated with baskets of red and white gladioli; the work of Miss Caroline Hill and Mrs. Robbins."

Driven Well On Church Land - 1941

Following a dry season when many wells failed and it was necessary to carry water used in the kitchen at the Church, the Alliance made plans for a more permanent water supply. Sponsored and financed by the Woman's Alliance a well was driven on the Church land in 1941.

Organ Recitals - 1941

In the fall of 1941, two organ recitals at the First Parish Church were planned and arranged by Mrs. Theodore C. Ridout.

The first of these on Friday, October 10, 1941, was by Homer Whitford, a Fellow of the American Guild of Organists. A cordial invitation had been extended to all and the church was well filled with those who appreciate a musical treat. Rev. W. J. Junta welcomed those attending and gave explanatory notes before each selection.

The second Recital was on November 17, 1941, by Francis E. Nagar Organist of the Old Cambridge Baptist Church Cambridge, Massachusetts. This Recital took place on a night when conflicting meetings in town kept many from attending. Those who were present thoroughly enjoyed the excellent program of music.

Sunday School Concerts and Pageants. 1941-1942

Since the reorganization of the Sunday School, some very fine concerts and pageants have been presented by its members.

In June 1941, an excellent Childrens Day Concert was given by the children of the Sunday School under the direction of Mrs. Guy W. Clark.

Two pageants presented by the Sunday School were planned and directed by Mrs. Theodore C. Ridout. The first at Christmas, 1941, was entitled "Why The

Chimes Rang" and the very appealing story with the costuming and effective lighting and scenery contributed to a pageant of unusual beauty.

The second pageant at Easter, 1942 was described in the Lowell Sun as follows: "An Easter service and pageant was presented at the First Parish Church (in Union Hall) last night under the direction of Mrs. Theodore C. Ridout. The Church was lighted entirely by candles in wrought iron candelabra. It was "A Pageant of Triumphant Life" in three scenes. Scene 1, was 'The Road to Golgotha'; scene 2, 'The Crucifixion'; Scene 3, was of 'The Risen Lord.' The pantomime parts were presented by Lois Otterson, Louisa Towle, Marjory Ayers, Charlotte Russell, Virginia Russell, Herbert Bates, Richard Bates." The reading which accompanied the pantomime was by James A. Patch and Theodore C. Ridout.

"The church choir sang the hymns. In this group were Mrs. Alphonse D. Martin, Eleanor Bates, Jean Wilkins, Harriet Bates, Harriet Otterson, Betty Towle and Helen Otterson. A. D. Martin sang 'The Palms' accompanied by Mrs. Ridout at the piano and Agnes Kazarian, of Bedford presented a violin solo 'Elege' accompanied by Betty Towle at the piano."

"The pageant was well given and much credit is due the choir, soloists, characters and Mrs. Ridout."

It will be of interest to some to know that the Easter pageant was written by Rev. Charles P. Joy, formerly minister of All Souls Church in Lowell who has recently done outstanding work for the Unitarian Service Committee

- Newspapers -

in Portugal among the refugees.

Special mention should be made of the beautiful wrought iron candelabra used in the service. They were loaned for the occasion by Mrs. Alphonse D. Martin, and were made by her father, the late Ingvald Otterson who was for years the village blacksmith and an artist in all kinds of wrought iron work.

The pageant by the Sunday School on Childrens Day, 1942 was in charge of Mrs. Frances Emery, a teacher in the School. "Sunday services at the First Parish Unitarian Church were in charge of James A. Patch. The music was by Fred E. Robbins, Organist, and the junior choir, Harriet and Eleanor Bates, Jean Wilkins and Betty Towle. A pageant, 'The Lord's Prayer' was presented by Mrs. Frances Emery with the following assisting: Stephen Emery, Richard Otterson, Stuart Hurlbert, Charlotte E. Russell, Mayory Ayers, Lois Otterson, Louisa Towle, Mary Elizabeth Wilson, Harriet Otterson, 'Bobby' Daisy, Virginia' Russell, Betty Clark, Billy Clark, Gertrude Eliasen and Barbara Daisy and Helen Otterson."

"Plants were distributed to the children of the Church Sunday School."

The tableaux by the Sunday School at Christmas, 1942, which followed the customary Parish Christmas Supper, were in charge of Mrs. Frances Emery and Donald Lapham. These were followed by moving pictures procured by Mr. Lapham and presented by James A. Patch with his own moving picture equipment, and then a Christmas tree from which the gifts were distributed by a Santa Claus who bore not the slightest resemblance to Charles R. Miller!

Scrapbook

Two Projects Sponsored By Rev. Mr. Junta. 1941-1942.
The Boys Club - The Litchfield Club.

Rev. Mr. Junta came to live in Carlisle in the fall of 1941, at the home of Mr. and Mrs. Theodore C. Ridout, able now that he was through school to give more time to Parish interests. He was also instrumental in organizing two Community activities during the short time that he lived in Carlisle - The Carlisle Boys Club, and the Litchfield Club.

Together with George Jones then living in Carlisle on Concord Street, Rev. Mr. Junta started a Boys Club and made arrangements for the boys to go weekly to the Y.M.C.A. in Lowell for activities there. The following item in the paper under date of January 3, 1942 tells about the Carlisle Boys Club. "The object of the Club is to teach sports and other recreation in their seasons to younger boys. At the present time swimming is occupying their interest. Through the generosity of the Laymans League of the First Parish Unitarian Church a good part of the expenses at the 'Y' have been met. It is the aim of the leaders to create civic interest in the town and its affairs in the growing boys."

Rev. Mr. Junta had had valuable experience with boys in summer camps and other groups, and seemed particularly successful in that type of work.

Even before he came to Carlisle to live, Mr. Junta had been interested in inaugurating the Carlisle Forum with meetings to be held for lecture and discussion of an educational nature. A few of these were held at the Buck

- Scrapbook -

School house to which anyone interested was cordially invited and lecturers and discussion leaders were secured. The response to this venture was limited; and by the fall of 1941, it was decided that best results could be obtained if those interested along these lines should organize and form a Club.

On Oct. 24 1941, the following news item announced the plans: "A new organization is being started in Carlisle. The group will meet for discussion along educational lines in science drama poetry and music. At the meeting Thursday night plans were being made for future meetings and committees named. A committee to select an appropriate name for the society includes Donald Lapham, Mrs. Bessie Pedersen and Mrs. Stuart Hurlbert. On the program committee are: Rev. Joseph N. Junta, Donald Lapham and Miss Doreen Young: The publicity committee will include Wendell Lapham and Earl Wilkie. These committees will meet soon to formulate plans."

Early the next month on November 4th appeared the following announcement of progress - "A society has been formed in Carlisle to promote talents of local residents and to improve cultural activities in the town. At its first meeting only committees were elected. These committees met at the home of Mr. and Mrs. Stuart Hurlbert for reports. Officers named at this meeting were: President, Stuart Hurlbert; Secretary and Treasurer, Doreen Young. - - - - The same committee submitted their report which was in part: That the society should be called the Litchfield Club. This is in recognition

and in memory of the late Paul Litchfield, Carlisle's first ordained pastor of the local Church. A committee to draw up by laws was appointed with Mrs. Stuart Hulbert, Donald Lapham and Wendell Lapham. A public meeting is planned for some time in November."

The Litchfield Club is now (April, 1943) an active organization, and holds monthly meetings at the homes of members.

Rev. Joseph Howard Junta, Chaplain In The Navy 1942.

In the Spring of 1942, Rev. Mr. Junta ended his pastorate in Carlisle to go into the Navy as a Chaplain. He entered as a Lieutenant (J.G.) and has since been made a full Lieutenant.

It has been called to my attention that mention should be made of the fact that Mr. Junta's last name which we have always known and spelled as above, is actually and officially "Giunta".

Descendant Of Donor Of Church Land Christened - 1942.

On Sunday, April 12, 1942, at the close of the Church Service, Timothy Wilkins Anderson son of Mr. and Mrs. Philip Dutches Anderson of Auburndale, was christened in the First Parish Church, by Rev. A. D. K. Shurtleff of Framingham, a former pastor of the Church.

The eleven months old baby was named for, and is a direct descendant in the seventh generation of Timothy Wilkins, who in 1758 donated "for to build a Meetinghouse on and other public uses forever" the land on which the First Parish Church stands.

Mrs. Anderson, a member of the First Religious Society of Carlisle, is the former Esther Ellen Wilkins, daughter of James Harry Wilkins of this town and of the late Grace Nickles Wilkins. Mr. Wilkins was present at the christening as were the baby's paternal grandparents, Mr. and Mrs. George Pomeroy Anderson of Boston.

Mr. John Kindig Findly, Minister. 1942-

Of the ministers who preached after Mr. Junta's departure in the Spring of 1942, the one who was chosen by the Parish to preach regularly was John Kindig Findly, a student at the Tufts College School of Religion, who preached here first on April 12, 1942.

Mr. Findly was born November 3, 1916, in Guthrie, Oklahoma, son of Rev. and Mrs. Guy H. Findly. Rev. Mr. Findly was a minister in the Disciples of Christ Church.

John K. Findly attended elementary schools in El Reno, Okla., Salina, Kansas, Des Moines, Iowa, and Iowa City, Iowa. He received his High School education in Iowa City, and after one year at the State University there came to Boston in the summer of 1935. He entered Tufts College in 1936 and received his A.B. degree in 1941. This summer he will receive his S.T.B. degree there.

Mr. Findly assisted Rev. Bradford Gale for two years at the First Church in Salem and previous to coming to Carlisle he assisted Rev. Abbot Peterson for three years in the First Parish in Brookline. He has been active in National Young Peoples work since 1937, - served as member of the Board of Directors and Assistant Treasurer of the Young Peoples Religious Union, now called American Unitarian Youth, and as an original member of the Social Action Committee.

On September 20, 1942, John K. Findly married Miss Sheila Ward, daughter of Robertson Ward an architect and artist, formerly of Boston, later Bermuda, and now living in Mexico. Mrs. Findly attended the Brookline public schools and Park Lee and May Schools, followed by three years at the Massachusetts School of Art.

Mrs. Findly was brought up in the Unitarian Church and has been active in Young Peoples work since 1938. She has been a member of the Social Action Committee for two years and National Secretary of the American Unitarian Youth since May, 1942. Her work now in the Carlisle First Parish Sunday School with the beginners class is much appreciated.

Scrapbook

Reception To Mr. and Mrs. John K. Findly - 1942

Shortly after Mr. Findly's marriage "a reception was tendered Rev. and Mrs. John K. Findly, newly-elected pastor of the First Parish Unitarian Church, Sunday afternoon. In the receiving line with Rev. and Mrs. Findly were Mr. and Mrs. Guy W. Clark representing the trustees (Parish Committee) and Mr. and Mrs. Stuart Hurlbert presidents of the Laymen's League and the Woman's Branch Alliance respectively. The receiving-line was banked with an attractive and graceful display of autumn foliage and coloring, interspaced with lighted tapers. These decorations were the work of Fred E. Robbins and Miss Caroline Hill."

"Music throughout the reception was furnished by an orchestra. Mrs. Stanley Julin, piano, Mrs. Frances Emery and Miss Agnes Kazarian, Bedford, violins. Soloists were Miss Ethel Spidle, Lexington, and Mrs. Marion Jones, Bedford. An address of welcome was given the pastor and his wife on behalf of the trustees by Guy W. Clark.

"Ushers for the reception were Fred E. Robbins, Charles R. Miller, Merton Ayers, James P. Wilkins and Donald A. Lapham."

"For the refreshments, Mrs. Edward F. Kemp and Mrs. Nettie C. Wilson were the pourers. On this committee were Mrs. James A. Patch, Mrs. Ernest E. Tuttle, Mrs. Fred E. Robbins, Mrs. Edward S. Pickes and Mrs. James P. Wilkins. They were assisted in serving by the Misses Harriet Bates, Lois Otterson and Jean Wilkins"

Church Choirs - The Junior Choir - 1943.

For a great many years there has been choir or quartet singing in the First Parish Church, with occasionally a soloist, sometimes paid, and at other times one whose services were given. Several very fine voices have been found among the members through the years.

It would be interesting to know those who have sung in the old church. Such a list is impossible to obtain although several have told me of different ones whom they remember. The soloist whom I remember with the greatest pleasure was a member of the First Religious Society, the late Eva Frances Robbins. Mrs. Robbins possessed a voice of unusual charm, and was generous in giving pleasure with it.

Music on Sundays now, aside from the Congregational singing, is by a group of girls. Sunday School is now held at the same hour as the Church Service, and the older class of girls have attended Church instead of Sunday School this year. Since early in 1943, they have served regularly as a Junior Choir in the Church, trained by Fred E. Robbins, organist, and Donald Lapham.

Recently three black gowns furnished by the Society and made by Miss Caroline E. Hill, Mrs. Ernest E. Tuttle and Mrs. James A. Patch have been added to those already owned by the Parish, so that the Choir is now robed.

Those in the Junior Choir now, in April, 1943, are Elizabeth Towle, Louisa Towle, Harriet O. Bates, Lois Otterson, Charlotte E. Russell and Jean C. Willkins.

New Hymnbooks Purchased — 1943.

New hymnbooks were purchased for use in the Church early in 1943. James A. Patch and James H. Wilkins from the Laymans League were chosen a Committee to have charge of providing the books.

The new hymnbook, "Hymns Of The Spirit," was compiled by the Unitarian and Universalist Commissions on Hymns and Services jointly, "for use in the free churches of America," and was first published in 1937. The present edition of 1942 is the sixth printing.

The hymnbooks have maroon colored covers. Beside the hymns, the books also contain Orders of Service, Responsive Readings, two forms of Communion Service, and a Service for the reception of new members into the Church.

More than half of the hymnbooks purchased have been paid for by individuals. Through the courtesy of James A. Patch attractive name plates have been procured for the front of the books. There are two forms used for the books given by parishioners. The name of the donor is beautifully lettered in each, and those given in memory of someone contain also the name of the person whose memory is thus honored.

Theology of the First Religious Society. 1781 - 1943.

The theology preached in the First Parish Church of the First Religious Society of Carlisle, as in so many churches of whatever denomination, has waned during the years.

Rev. Paul Litchfield, first settled pastor, was a rigid Calvinist. Rev. Mr. Hull, the second minister, was an Episcopalian. Rev. Mr. Hervey (1848-1851) was a "Calvinist Baptist." Rev. Davis Smith was ordained as an Evangelist in the Church in 1853. Rev. James J. Twiss (1875-1879) preached in both Universalist and Unitarian Churches. Today the affiliations of the First Religious Society are Unitarian, as the ministers have been for over sixty years.

The object of the First Religious Society as expressed in its Code of By Laws adopted in 1867, is "to advance the Cause of Christianity". Its members subscribe to no Creed. The following framed statement of faith hangs on the wall in the Church.

Our Faith

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind -
onward and upward forever.

James Freeman Clarke.

Each Sunday the worshipers open their service with the declaration "In the love of Truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man" - and close by singing the prayer "Let the words of my mouth

and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

The First Religious Society of Carlisle, formed by people who were gathered together for "the public worship of God amongst us" still welcomes to the First Parish Church all who are responsive to that need.

Hymn

We love the venerable house
Our fathers built to God;
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of humble virtue spread
The perfume of the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the Eternal Light to clear
Their doubts and aid their strife.

From humble tenements around
Came up the pensive train
And in the Church a blessing found,
That filled their homes again;

For faith and peace and mighty love,
That from the Godhead flow,
Showed them the life of heaven above
Springs from the life below.

They live with God, their homes are dust,
Yet here their children pray,
And in this fleeting lifetime trust
To find the narrow way.

Ralph Waldo Emerson - 1833.

Members Of the First Religious Society, Carlisle 1948

Following is a list of both resident and non-resident members of the First Religious Society in April, 1948, as compiled from the Parish Records. In one or two instances, where nothing is known of non-resident members it has been assumed that they are living, and their names are included.

Resident Members	Date Of Acceptance
A.	
Ayers, Marion E.	April 2, 1941
Ayers, Merton W.	April 2, 1941
B.	
Biggi, Edna N.	April 7, 1920
Bldisdell, Edith Maude	April 7, 1920
C.	
Cann, George A.	April 7, 1915
Cann, Hazel M.	April 7, 1915
Cann, Irene E.	April 11, 1940
Cann, Mary L.	April 11, 1940
Cann, Roy V.	April 11, 1940
Clark, Dolothy	April 2, 1941
Clark, Edith L.	April 2, 1941
Clark, Edward J.	April 6, 1932
Clark, Guy W.	April 6, 1921
Clark, Rena M.	March 30, 1898
D.	
Detsch, J. Philip	April 4, 1928
Detsch, Minna J	April 6, 1932
Duren, Mary E.	April 3, 1912
E.	
Emery, Frances W.	May 16, 1941
F.	
Fitzsimmons, Mattie A.	April 3, 1918
Foss, William Jr.	April 7, 1915
French, Edmund L.	April 7, 1915

G.

H.

Heald, Everett V.	April 4, 1923
Hill, Alice H.	April 6, 1932
Hill, Caroline E.	April 3, 1935
Hill, Nathaniel G.	April 6, 1932
Hulbert, Jane W.	April 2, 1941
Hulbert, Stuart C.	April 2, 1941

L.

Lapham, Arnold T.	April 4, 1923
Lapham, Arthur T.	April 23, 1903
Lapham, Donald A.	April 5, 1922
Lapham, Emma	April 20, 1904
Lapham, Everett	April 4, 1928
Lapham, Frances	April 2, 1941
Lapham, Mary T.	April 4, 1917
Lapham, Wendell E.	April 6, 1938

M.

Martin, Alphonse D.	April 2, 1941
Martin, Ida Otterson	April 2, 1941
Miller, Charles R.	April 2, 1941
Miller, Lily E.	April 2, 1941

O.

Otterson, Alfreda Teabo	Dec. 9, 1911

P.

Patch, Harriet Bates	April 6, 1932
Pedersen, Oscar E.	April 2, 1913
Phillips, Kathleen N.	April 2, 1941

R.

Ricker, Horace N.	April 2, 1941
Ricker, Lillian Winifred	April 23, 1903
Ricker, Sara F.	April
Ridout, Margaret P.	April 2, 1941
Ridout, Theodore C.	April 2, 1941
Robbins, Fred E.	April 1, 1908
Robbins, Ruth M.	April 7, 1915

T.

Taylor, Charles S.	April 7, 1915

W.

Wilkins, Bertha Foss	April 4, 1928
Wilkins, George E.	April 1, 1908
Wilkins, James Harry	Feb. 26, 1900
Wilkins, James P.	April 6, 1921
Wilson, Nettie O.	March 8, 1905

Non-Resident Members

A.

Anderson, Esther Wilkins	April 4, 1928

B.

Bakes, Barbara Robbins	April 1, 1931
Bates, Maria Clark	April 29, 1931
Billington, Leola G.	April 7, 1907
Blaisdell, Edgar J.	April 3, 1912
Blaisdell, Lucy	April 3, 1912
Brown, Samuel	April 6, 1927

C.

Carr, Alvah	April 23, 1903
Carr, Annie	April 7, 1907
Carr, Edward K.	Dec. 9, 1911
Curries, Edna	Nov. 25, 1911
Curries, Mary G.	Dec. 9, 1911

D.

Derby, Mr. Fred	April 20, 1904
Dout, Elmer	April 7, 1915

F.

Foss, Mason	April 6, 1927

G.

Gerow, Ethlyn Wilson	April 7, 1920
Gerow, George W.	March 12, 1891
Gerow, Ralph	April 2, 1913

H.

Hall, Arthur	April 1, 1908
Hall, Ina	March 20, 1889

J.

Jones, Ellen D.	
Jones, George E.	

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L.

Lane, Rev. Walter E.	April 23, 1903
Lane, Mrs. Walter E.	April 23, 1903
Lee, Elizabeth Pickes	April 4, 1928
Lenihan, P. N.	April 23, 1903

M.

Mac Carthy, Elizabeth P.	April 6, 1932
Mac Carthy, Rev. Joseph P.	April 6, 1932

N.

Nickles, Dorothy C.	April 7, 1920
Nickles, Fred Parker	Dec. 9, 1911

P.

Park, Fred W.	April 2, 1930

R.

Reynolds, Carrie M.	
Pickes, Winfield W.	April 6, 1927
Robbins, Edson B.	Dec. 9, 1911
Robbins, Mrs. Edson B.	Dec. 9, 1911
Robbins, William F.	April 6, 1921

S.

Spaulding, Charles	April 20, 1904
Snow, Herbert	April 8, 1920
Stanchfield, Mabel	April 6, 1927

T.

Taylor, Mr. Gilman	April 2, 1913
Taylor, Mrs. Gilman	April 2, 1913
Taylor, J. Harry	April 2, 1913
Teabo, E. Roswell	Dec. 9, 1911
Towle, Kathryn	April 3, 1918

W.

Wilson, Ernest C.	March 8, 1905
Winblad, Frits	May 16, 1941

The question of whether certain non-resident or other inactive members still belong to the First Religious Society is answered by the following State law:-

"A person belonging to such society shall continue a member thereof until he files with the clerk a written declaration of the dissolution of his membership--"

Ministers Of The First Religious Society 1780-1945.
Carlisle, Mass.

Rev. Paul Litchfield
1780 — Nov. 5, 1827

Rev. Stephen Hull
Fall, 1830 - May, 1835

Rev. George Whittemore Stacy
Nov. 1835 - April 1839.

Long period of supplies.

Rev. Mr. Hervey
1848 - 1851

Rev. Davis Smith
1853

Rev. Luther Walcott
1856 - 1857

Rev. James T. Powers
Fall, 1857 - Fall, 1863
(Again, 1874 and 1875)

Rev. B. F. Summerbell
Fall, 1864 - Spring, 1866

Rev. John Stillman Smith
Spring, 1866 - April, 1871

Rev. James T. Powers
1874 - 1875

Rev. James J. Twiss
Fall, 1875 - 1879, Nov.

Rev. Mr. Saltmarsh
Latter part of 1880 - end of 1881

Rev. Charles F. Russell
1882

Rev. George F. Piper
1884 - 1890

Rev. Edgar C. Abbott
1890 - 1901

Rev. Walter Eustace Lane
Fall, 1901 - Summer, 1906

Rev. Frank Herbert Billington
Sept, 1906 - Spring, 1911

Rev. Granville Pierce
Fall, 1911 - Sept. 1914.

Rev. Elvin J. Prescott
Jan. 1915 - June, 1918

Rev. Joseph Henry Crooker, D.D.
Sept. 1919 - Sept. 1921

Rev. Alfred D. K. Shurtleff
Oct. 1922 - Dec. 1930

Rev. Joseph F. Mac Carthy
Late 1931 - June 1932

Rev. Frederic W. Smith
Fall, 1932 - Nov. 1936

Rev. John B. W. Day
Early in 1937 - Dec. 1938

Rev. Joseph Howard Junta
Fall, 1939 - April 1942

John Kindig Findly
1942 -

Members of First Religious Society as Found in Parish Records From 1832 to 1945

Following are all the names which I have been able to find in the Parish Records since 1832 listed as members. That the Records, particularly in earlier years, are incomplete, will be apparent. There are two groups of names given here - first those on whom action of the First Religious Society accepting them as members is found, with the date of acceptance; and second, various lists of members as found at intervals through the Records. Some names are in one place and not in the other. An example of this is where Sara Frances Robbins's (Mrs. Edward S. Ricker) signature is found on the Record Book but no vote of the Society accepting her as a member. This omission was rectified at the Parish Meeting April 29, 1931, when it was unanimously voted that "owing to an omission in the records, Mrs. Sara Ricker be accepted as a member of the Parish."

In this history on Page 394 will be found a list giving the names of those who are resident and non-resident members of the First Religious Society of Carlisle in April, 1945.

Names With Date Of Admission To Society

Members	Date Of Admission
Dea. John Green	Sept. 12, 1835
Mr. Lyrus Heald	April 27, 1839
Thomas Green	March 5, 1842
Ezekiel Nickles	" "
James Green	" "
Levi S. Hutchinson	" "
Jonas J. Adams	" "

Ai Wheat (Withdrew in 1843 "under several circumstances respecting the management of said Society and House &c")	March 5, 1842
Amariah Blood (withdrew 1843)	March 5, 1842
Warren Heald	" "
A. Cole	March 7, 1843
Nathaniel Hutchinson	" "
Daniel N. Page	" "
Artemas Parker	March 5, 1844
N. Waldo Wilson	March 16, 1878
Edward Reynolds	" "
James W. Webster	March 3, 1880
E. J. Carr	1887
Mrs. N. W. Wilson	April 2, 1888
Mrs. L. M. Green	" "
Mrs. E. J. Carr	March 20, 1889
Mr. Albert Buttrick	" "
Mrs. Albert Buttrick	" "
Mrs. Josiah Hodgman	" "
Mr. J. B. Hall (withdrew Apr. 7, 1906)	" "
Mrs. J. B. Hall	" "
Charles A. Carr	March 12, 1891
George W. Gerow	" "
Mrs. Mary Wilkins	" "
J. I. A. Green	May 16, 1892
Jas. S. Anthony	March 30, 1898
Florence Anthony	" "
Rena M. Carr	" "
Daniel W. Robbins	Feb. 26, 1900
Elmon B. Rose	" "
Jas. H. Wilkins	" "
William A. Clark	" "
Edward Pickes	" "
Arthur Hood	" "
Charles Forbush	" "
George E. Rose	March 3, 1900
Mrs. Elmon B. Rose	April 8, 1901

Ernest Wilson	March 8, 1905
Mrs. Ernest Wilson	" "
Mr. E. E. Lapham	April 23, 1903
(withdrew Apr. 7, 1906)	
Mrs. E. E. Lapham	" "
Arthur Lapham	" "
Mrs. Geo. Gerow	" "
Alvah Carr	" "
Mrs. Pickes	" "
Miss Etta Rose	" "
G. Gilbert Wilkins	" "
Mrs. E. L. Forbush	" "
Miss Lillian W. Pickes	" "
R. N. Lenihan	" "
Rev. Walter E. Lane	" "
Mrs. Lane	" "
Mr. Fred Derby	April 20, 1904
Mrs. Derby	" "
Miss Emma Taylor	" "
Chas. Spaulding	" "
Mrs. Annie Carr	April 7, 1907
Mrs. Billington	" "
Mrs. Mary Wilkins	" "
Frank H. Billington (minister)	" "
Arthur Hall	April 1, 1908
Mrs. B. F. Blaisdell	" "
George Wilkins	" "
Mrs. George Wilkins	" "
Mrs. D. W. Robbins	" "
Fred E. Robbins	" "
Lewis Lahm	April 7, 1909
Edna Currier	Nov. 25, 1911
Josie Dunn	" "
Fred Parker Nickles	Dec 9, 1911
Edson B. Robbins	" "
Mattie Alfreda Teabo	" "
Edward K. Carr	" "
Mary G. Currier	" "
Mrs. Edson B. Robbins	" "
E. Roswell Teabo	" "

Warren C. Duren	April 3, 1912
Mary E. Duren	" "
Jack E. Kinney	" "
Edgar I. Blaisdell	" "
Lucy Blaisdell	" "
Rev. Granville Pierce	" "
Mrs. Granville Pierce	" "
Ralph Gerow	April 2, 1913
Oscar Pedersen	" "
Mr. Gilman S. Taylor	" "
Mrs. Emma F. Taylor	" "
Mr. J. Harry Taylor	" "
Mr. & Mrs. William Foss Jr.	April 7, 1915
Mr. & Mrs. George Cahn	" "
Mr. & Mrs. Elmer Dow	" "
Mr. & Mrs. Emil Pedersen	" "
Mr. & Mrs. Edgar Blaisdell	" "
Mr. & Mrs. Edward Tuttle	" "
Miss Ruth Martin	" "
Fred F. Nickles	" "
Charles S. Taylor	" "
Edmund L. French	" "
Mary T. Lapham	April 4, 1917
Mrs. Kathryn Towle	April 3, 1918
Mrs. Mattie Mc Crady	" "
Edna M. Buggi	April 7, 1920
Ethlyn Wilson	" "
Dorothy C. Nickles	" "
Nettie O. Wilson	" "
Mrs. B. F. Blaisdell	" "
William F. Robbins	April 6, 1921
Mrs. Eva Robbins	" "
Guy Clark	" "
James P. Wilkins	" "
Donald A. Lapham	April 5, 1922
Arnold Lapham	April 4, 1923
Everett Heald	" "
Mrs. Flora Snow (withdrew Nov. 21, 1934)	April 8, 1925
Mr. Wallace Snow	" "
Herbert Snow	" "

Samuel Brown	April 6, 1927
Nellie Brown	" "
John Stanchfield	" "
Mabel Stanchfield	" "
Mason Foss	" "
Winfield Picker	" "
Mariba Foss	" "
J. Philip Detsch	April 4, 1928
Beriba Foss	" "
Elizabeth Picker	" "
Esther Wilkins	" "
Everett Lapham	" "
Mr. Fred Park	April 2, 1930
Mrs. Park	" "
Barbara Robbins	April 1, 1931
Maria Clark	April 29, 1931
Sara Picker	" "

(Owing to omission in records, accepted as a member on this date)

Mr. and Mrs. Nathaniel G. Hill	April 6, 1932
Mrs. Carrie Bates	" "
Miss Harriet C. Bates	" "
Miss Minna J. Detsch	" "
Rev. Joseph P. Mac Carthy	" "
Mrs. Joseph P. Mac Carthy	" "
E. Joseph Clark	" "
Miss Caroline E. Hill	April 3, 1935
Wendell E. Lapham	April 6, 1938
Mr. and Mrs. Roy V. Cann	April 11, 1940
Miss Irene Cann	" "
Mr. and Mrs. Theodore C. Ridout	April 2, 1941
Mr. and Mrs. Stuart C. Hurlbert	" "
Mr. and Mrs. Charles R. Miller	" "
Mr. and Mrs. Alphonse D. Martin	" "
Mr. and Mrs. Merton N. Ayers	" "
Miss Kathleen Phillips	" "
Mr. Horace Picker	" "
Miss Frances Lapham	" "
Mrs. Guy W. Clark	" "
Mrs. Edward J. Clark	" "

Mrs. Frances Emery — May 16, 1941
Mr. Fritz Winblad — " "

Lists Of Members And Signatures Of Members

Lists Of Members

Financial Journal - 1853 - These are original signatures

True Wiggin
B. F. Heald
Timothy Wilkins
Nathan Bullock Jr.
William Green 2d
James W. Wilkins
George Marshall
E. S. Heald
R. Barrett
Stephen Taylor
Thomas Green
Thomas Heald
E + O Robbins
Ambrose Heald
G. W. Wilkins
(The last two names are in different colored ink, and were, I think, added later)

The following also are signatures.

Financial Journal - on page following above, - probably entered about 1867.

John Smith (the minister)
William Farrar
Levi S. Hutchinson
J. A. Green
John N. Champney
Gilman Nickles
Austin Marsh
T. J. Green
L. M. Green
G. W. Forbush
Thomas A. Green

Book 3. Parish Records - Page 54. A list found on the page between records of 1890 and 1891, but evidently extending over a period of years - some copied from previous list.

B. F. Heald
T. Wilkins
E. S. Heald
E. O. Robbins
Ambrose Heald
G. W. Wilkins
Austin Marsh
L. M. Green
Josiah Hodgman
Thomas A. Green
H. W. Wilson
E. W. Reynolds
E. J. Carr
A. L. Buttrick
J. B. Hall
M. Lee
George W. Gerow
Charles A. Carr
J. L. A. Green
Jas. S. Anthony
Chas Forbush
D. W. Robbins
Mrs. Sarah Wilson
Ella Green
Mariah Carr
Sarah E. Buttrick
Mariah Hodgman
Inah Hall
Mrs. Mary Wilkins
Florence Anthony
Zera M. Carr
E. B. Rose
William A. Clark
Jas. H. Wilkins
Edward Rickes

Arthur Hood
Geo. E. Rose
E. C. Wilson

Above list continued on Page 91, Book 3 of the Parish Records. The names on this list are evidently original signatures.

E. E. Lapham
Harriet L. Lapham
A. T. Lapham
Mrs. Geo. W. Gerow
Lillian Winifred Ricker
Alvah Carr
Etta M. Rose
G. Gilbert Wilkins
Mrs. E. L. Forbush
A. A. Ricker
R. N. Linehan
Walter E. Lane
Sara Frances Robbins
Annie Carr
Leola G. Billington
Grace N. Wilkins
Frank G. Billington

List in Parish Record Book 4 - Pages 7 and 8 - Signatures of members

Alice L. Wilkins
George E. Wilkins
Fred E. Robbins
Daniel W. Robbins
Lizzie L. Robbins
Louis J. Lahm
Benj. F. Blaisdell
Sybel G. Blaisdell
Eugene R. Teabo
Alfreda Teabo
Mattie Robbins
Edson B. Robbins
Edward K. Carr

Warren C. Dunn
Mary E. Dunn
Josephine Dunn
Sam'l Kinney
Mrs. Sam Kinney
Mrs. Emma F. Taylor
Mr. Gilman S. Taylor
Mr. J. Harry Taylor
Oscar E. Pedersen
Ralph A. Gerow
John S. ?
Florence H. Anthony
Sara F. Pickes
Mrs. William Foss Jr.
William Foss Jr.
Fred P. Nickles
Charles S. Taylor
Geo E. Jones
Ellen D. Jones
Caroline R. Dow
Elmer L. Dow
Ruth E. Martin
Emil Pedersen
Mrs. Emil Pedersen
Edgar I. Blaisdell
Lucy N. Blaisdell
Geo Cann
Hazel M. Cann
Edmund L. French
Mary F. Lapham
Katheryn M. Towle
Mattie Mc Cady
Edna N. Biggi
Ethlyn E. Wilson
Dorothy C. Nickles
Nettie O. Wilson
Mrs. B. F. Blaisdell
William F. Robbins
Eva F. Robbins
James P. Wilkins
Geo G Wilkins

Signatures on Page 20 of Parish Book No 4 -

Edna F. Currier
Donald A. Lapham
Arnold Lapham
Everett V. Heald
Samuel Brown
Nellie M. Brown
Mason G. Foss
Winfield W. Pickes
Martha M. Foss
John L. Stanchfield
Mabel Stanchfield
J. Philip Detech
Bertha M. Foss
Elizabeth Pickes
Elihes Wilkins
Everett Lapham
Charles M. Reynolds
Carrie M. Reynolds
Barbara T. Robbins
James N. Wilkins
Emma P. Lapham
Arthur T. Lapham
Rena M. Clark

Signatures Continued on Page 44 of Book 4.

Guy W. Clark
Martha Hall Park
Fred W. Park
Alice N. Hill
Nathaniel G. Hill
Carrie E. Bates
Harriet P. Bates
Jos. P. Mac Carthy (minister)
Elizabeth R. Mac Carthy
E. Joseph Clark
Caroline B. Hill

Signatures On Page 57, Book 4, Parish Records
Herbert E. Snow
Flora J. Snow (Withdrew, Nov 21, 1934)
Wallace N. Snow

Signatures, Page 172, Book 4, Parish Records
Dorothy Clark
Kathleen N. Phillips
Ida O. Martin
Alphonse D. Martin
Jane W. Hurlbert
Stuart C. Hurlbert
Margaret P. Ridout
Theodore C. Ridout
Mary L. Cann

Irene E. Cann
Edith L. Clark
Marion E. Ayers
Merton N. Ayers
Lily E. Miller
Charles R. Miller
Roy V. Cann
Frances W. Emery

Following are those who have withdrawn from The First Religious Society since 1832 -

Ai Whedt - {"under several circumstances respecting the management of said society and House &c"}	1843
Moses Heald	1843
John B. Wilkins	1843
Joel Hodgman	1843
Amariah Blood	1843
J. B. Hall	April 7, 1906
E. E. Lapham	April 7, 1906
Mrs. Flora Snow	Nov. 21, 1934

Epilogue - May, 1977

These pages are being added to the history of the First Religious Society, the First Parish Church, in order to have readily available certain material which is here condensed for convenience; and other papers which are included so that they may be used for reference in properly evaluating previous and current rumors and incidents.

Because there is not a general index in the new town history "Carlisle Its History and Heritage", there will also be found here a list of those chapters in that book which are directly related to the Society and its Meetinghouse.

One subject of interest to First Religious Society members and friends is the separation of Town and Parish and resulting situations. The facts connected with that will be found in earlier pages of this history. However, since some of that information has been condensed and assembled in a paper entitled "The Separation of Town and Parish", which was read at the First Parish Meetinghouse on Forefathers' Sunday, May 4, 1975, a copy of that paper too, is given here.

At the time the members of the Congregational Church voted not to invite the members of the First Religious Society to worship with them in 1939, they were encouraged and apparently influenced by their minister, Rev. Burton Goddard. He read at their business meeting a 7½ page paper urging the course of action which later that evening it was voted to adopt.

Shortly after that, another paper of

equal length was written by Mrs. Benson P. Wilkins whom many remember as the author of the books in Gleason Library about old houses and families in Carlisle. Mrs. Wilkins and her retired minister husband had kept their church membership in a former pastorate, but attended the Congregational Church here. Mrs. Wilkins was a valued worker and leader in the Ladies Social Circle connected with this Church, and she read at a meeting of the Ladies' group, her own paper written in opposition to Rev. Goddard's paper and the action of the Church, and explaining why she felt she could no longer be affiliated in any way with that Church.

Before she left Carlisle, many years ago, Mrs. B. P. Wilkins gave copies of Rev. Goddard's manuscript and of her own paper, to this writer without any suggestions about their use. They have never been in any way publicized in what was a deliberate attempt to hopefully promote the interests of local harmony, and to eliminate further controversy.

It seems evident that the time has come when the 1939 words of these two then well-known people, speaking publicly on opposite sides of the question of union Memorial Sunday Services, should be made available for reference to anyone interested in researching factual information.

The following papers are being added at this time to the History of the

First Religious Society, the First Parish Church:

1. A List of Topics in "Carlisle Its History and Heritage" which relate to the First Religious Society in Carlisle and its background -415- -416

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Ruth Chamberlin Wilkins
May, 1977

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The Separation of Town and Parish

By Ruth C. Wilkins

I have talked so frequently about our Church history that I hesitated to do so again this year. However, Mr. Orinow thought it might be helpful if I would explain the facts of the separation which occurred in the Town Church in Carlisle in the early 1800-s, and perhaps correct a few mistaken impressions.

It is probably well understood that in the early days of the District of Carlisle all residents of a district or town were taxed for the support of religious affairs. It was all the residents of Carlisle, the entire Congregation, who financed religious worship, who by their vote in District and later, Town Meeting, arranged for preaching, chose tythingmen, set the hours of worship, remodeled and repaired the Meeting-house, and later, after it was burned, built the present structure in 1811. All religious decisions and expenses connected with worship services, the minister and the Meetinghouse, were decided by vote in District Meeting and later Town Meeting. There was only one Church which it was everyone's legal responsibility and obligation to attend and support. The earliest Massachusetts laws made support of and attendance at the Town Parish Church obligatory. In fact, the Legislature was given power to "enjoin attendance."

The year after the Second District of Carlisle was established, here, as in many other New England towns, a small group of people within the Town Church, organized in 1781 as the Church of Christ. They had no power of subsisting as an ecclesiastical body apart from the Town Church, and were entirely dependent on the larger group, the Town Church, to which by law they all belonged, for carrying out the

normal functions connected with maintaining religious services. The main roll of the small group seems to have been the acceptance or rejection of new members for their Church of Christ group, and the arranging for Communion; and it was usually one of its members who "set or tuned the psalm" at worship services.

There was also another small number of people in the Town Church who worshiped in Chelmsford with a group of Baptists there. But both of these small groups of people, all Carlisle residents, were legally members of the Town Church, and were taxed for religious worship at this time in Carlisle of course.

At length, State Laws were revised so that by 1834, the Baptists in Chelmsford could legally "sign off" there in their own town to form their own Church, and the Carlisle people who wanted to, could "sign off," as it was called, from our Town Church and its tax obligations to worship and become members in the Baptist Society in Chelmsford. A document sent to the Town Clerk and Assessors in Carlisle in 1834, from the Clerk of the Baptist Society in Chelmsford, recorded the names of 15 Carlisle residents who joined the Baptist Society in Chelmsford at that time.

Shortly after Rev. Paul Litchfield's death, when a vote was taken in Town Meeting on an article to call Rev. Mr. Clary as pastor, there were 20 who voted in favor of calling him, and 51 opposed. It was members of the Church of Christ group who wanted to call Mr. Clary, and when it was voted not to call him, some of the disappointed people left the Town Church. Mr. Bull records on Page 196 of his History of Carlisle that "Those of the inhabitants who were of the Orthodox persuasion, finding a majority of the voters of the town were determined to settle a Unitarian

minister and would not consider the proposals made to them by the Church of Christ took advantage of the then recent law and twenty in number 'signed off' as it was called to the Trinitarian Society in Concord." Actually they signed off to the Second Society in Concord which is now the Trinitarian Congregational Church.

In regard to Mr. Bull's assertion that the voters of the town were determined to settle a Unitarian minister, his authority for that statement is obscure. Nowhere in any discovered Town or First Society Records, nor in any history prevous to Mr. Bull's, does it speak of a Unitarian minister here in Carlisle until after 1870, when, for the first time, the First Religious Society affiliations with the American Unitarian Society took place. Apparently after Rev. Mr. Litchfield's death, the Town Parish called a minister with more liberal views, instead of a Calvinist, but it is a matter of record that Rev. Mr. Hull, Mr. Litchfield's successor, was an Episcopalian.

Now, with the number of people who had signed off from the Parish Church in 1824 to worship in Chelmsford as Baptists, and those members of the Church of Christ group and sympathizers who signed off in 1828 to worship with the Second Society in Concord, it became evident that the Town Church could no longer function as the Town Church. Now, too, arose the necessity of designating by name the Congregation, the members of which had not signed off, and which no longer included all the inhabitants.

Arrangements had to be made, too, for calling Town Meetings for the consideration of religious affairs separately instead of at the same meeting with other Town business, as

formerly. Warrants for such meetings were addressed in various ways, but always now specifically to all those remaining in the Congregation, and thus qualified to vote in religious matters.

Town Warrants for meetings to consider religious matters were addressed now "to all the inhabitants of Carlisle who belong to the Religious Society in said Town, qualified by law to vote in parochial affairs" instead of to all the voters as formerly; and the Town Records of those meetings began, "At a legal meeting of the members of the first Religious Society in Carlisle." This had become the accepted designation in the Town Records by February 1832, when Parish Records of the Town Church were first kept separately from other Town Records, and its affairs began to be managed by Parish Officers instead of Town Officers. From now on, too, the Meetinghouse was known in Town Records as "The First Religious Society's Meetinghouse", or "The First Parish Meetinghouse."

There have been previously, and there are currently, statements in print about the separation, which are not consistent with recorded facts, so that it may be well to briefly review the known records. It has been stated that "the church which was formed in 1781 [i.e. the Church of Christ group within the Town Church] is today the Carlisle Congregational Church. The change that came in 1828-1830 was not a different Church. The Church severed relations and became related to the Union Calvinistic Society." This does not agree with the recorded facts.

There was no legal provision for the Church of Christ as such, to sever relations with the Trust on which it depended for its very existence, and of which its members were a

part. Individual members of the Church of Christ group could, and some did, sign off. Others of their number remained in the Church and the Society, and were of course still entitled to the group name, "The Church of Christ." Later, those members who had signed off, together with others in the community who never had been Church of Christ members, formed a new religious society which they called the Union Calvinistic Society.

Although Town Records do not show the names of those who signed off in 1828 nor of those Church of Christ members who remained in the First Religious Society, the following three sources provide reasonable assurance that all all of the Church of Christ members did not sign off. Mr. Lemuel Shattuck in his history of Concord and surrounding towns, published in 1835 said, in speaking of Mr. Litchfield's successor, Rev. Mr. Hull, and the Church of Christ after the seceding members had left, that there were then remaining in the Society and belonging to the Church of Christ, "one male and ten female members", and that they worshiped "in the Meetinghouse erected by the Town." Mr. Shattuck further stated that "Three male and eight female members had before seceded and with several others, not members, erected a separate house where they worship."

Mr. Benjamin F. Hedd of Carlisle, in his history of the Town of Carlisle written for Drake's History of Middlesex County, published in 1880 said of the above situation, "The two male members of the Church of Christ who had voted for the call of Mr. Clary and several citizens who sympathized with them, withdrew from their ecclesiastical relations with the town and joined a church in Concord." He

also said "In 1830, a second Society was formed by those who had seceded from the first and had united at the time with the Second Society in Concord."

Then, relating to the same situation, in the Carlisle Town Records of a Meeting on December 28 1829, on the 3d article it was "Voted to chuse a committee of one to assist the Church in recovering the church furniture Records &c and chose Dea John Green for said committee. Then voted to add two to said committee and choose Benjamin Barrett & Capt. S. Blood." Thus referred to articles which had been taken away by those who left in spite of the Massachusetts Supreme Court ruling nine years previously that when members of a Church separated from a parish or religious society, the parish should retain such property.

Five months later, at a Town Meeting in May, 1830, there was an article in the Warrant "To hear the report of the Committee chosen last Dec to assist the Church in getting their Church Records and furniture and donation and also to pass any votes Respecting Dea John Jacobs assertion that there was no Church Records." The Committee reported "that they have procured the Church Records and Church furniture but were not prepared to make any further report." The Record Book of the Church of Christ group, the book here in question, was returned at that time to the Town Clerk and is still in the possession of the First Religious Society. There had been cut from the book all the pages following those which recorded the formation of the Church of Christ group, the account of Rev. Mr. Litchfield's ordination as pastor of the Town Church, the Confession of Faith, and an account of their meetings through May 9, 1782. It seems

probable, therefore, and it is traditional that the mutilation occurred prior to Deacon John Jacobs' assertion that "there was no Church Records."

Thus we have the record of a contemporary historian of a neighboring town, and an historian within our own town who had been in Carlisle at the time of the separation, and the Records of the Town of Carlisle, which record the vote of the Town to help the Church get back its property. We have it on the record of these authorities that there were members of the Church of Christ group who did not sign off, and that the Church of Christ was indeed still a part of the Town Church as much as two years after the Union Calvinistic Society was formed.

Another recurring incorrect statement is the assertion that Rev. Paul Litchfield was the first pastor of the Carlisle Congregational Church. Mr. Litchfield was the first pastor of the First Parish, the Town Church, designated by the Town after 1828 as The First Religious Society. It was this Town Parish which called Mr. Litchfield as minister at Carlisle, which paid all ecclesiastical expenses, and which administered all Parish religious affairs during his entire pastorate of 46 years. All of this, too, is easily verified in the Town Records.

The Carlisle Congregational Church was called the Union Calvinistic Society when it was formed in 1830. Some of its first members had once belonged to the Town Parish, now the First Religious Society, and to the small group within it known as the Church of Christ. However they had voluntarily left that Town Church. Rev. Mr. Litchfield died three

years before 1830, the year in which was formed the new religious society which now claims him as its first pastor. The records show that the first minister of the Union Calvinistic Society, now the Carlisle Congregational Church, was the Rev. Abel Patten.

Still another misleading statement seen in print which may need to be corrected for those who are unfamiliar with Parish history, is that which says that the Town eventually "gave" the Meetinghouse to the First Religious Society. It is a matter of record that it was the Town, the First Parish, which built the Meetinghouse and maintained it, and whose property it was. The name The First Religious Society, it will be remembered, was first used in the Town Records which, after people had signed off, began to refer to those remaining in the Town Parish as The First Religious Society. When this is understood, it will be seen why there can be no question of the First Religious Society being "given" something which already belonged to it, this existing religious society which included all the inhabitants who wished to remain in it. The membership in 1832 at the time of actual separation of Town and parish, consisted of one hundred eight (108) citizens and their families.

Twice after the separation of Town and Parish, the Town, which was still holding Town Meetings in the Meetinghouse, had voted to make repairs at the Meetinghouse - in 1835 to the Meetinghouse Bell Deck, and in 1841 "to repair the Vestry." Then in 1845, the question of the Town's possible rights and obligations in connection with the Meetinghouse, was raised in Town

Meeting in April, and a Committee was chosen to investigate the matter. After deliberation and research and taking legal counsel, the Committee reported that the Town had no right in or to any part of said Meeting-house, and was under no obligation to pay any part of the expense of repairs.

The Town never again paid for any repairs at the Meetinghouse, and always thereafter paid rent for its use of a hall for Town Meetings - at times for Mrs. Wheat's Hall and then for Parker's Hall, and after the Meetinghouse was remodeled in 1852 and 1853, for Union Hall.

Thus we find that the erroneous statements we have been considering, when they are corrected to agree with existing records, should say:

1. The Church of Christ group which was formed in the Town Church in 1781 is not today the Carlisle Congregational Church.
2. The change that came in 1828-1830 brought into existence a different church.
3. The Church of Christ group did not sever relations with the Parish, although some of its members did.
4. Rev. Paul Litchfield was pastor of the Town Church, which is now the First Religious Society in Carlisle, for 46 years until his death in 1827.
5. The first minister of the Carlisle Congregational Church was the Rev. Abel Patten.
6. The Town did not "give" the Meetinghouse to the First Religious Society. It simply acknowledged in 1845 that the Meeting-house already belonged to that Society and that the Town had no "rights or obligations" to it.

The unhappy religious climate of

the 1830s in Carlisle seemed over the years, to give way to a more mutually tolerant respect for one's neighbor's right to his own religious convictions. There also grew up the custom of the two churches uniting at suitable times such as Thanksgiving or Christmas or Memorial Day in a service of worship and prayer. Since it was first inaugurated early in this century and reportedly even before that the custom of holding Union Memorial Sunday Services had prevailed over the years. The services were held in the two churches alternately, with the visiting minister invited to preach the sermon and this became a long-established custom. Ecumenical Services were held in Carlisle 75 years before they were called that.

Shortly before Memorial Sunday in 1939, the majority of those Congregational Church members who attended the Church Meeting held in their Chapel voted not to invite the members of the First Religious Society to meet with them on Memorial Sunday. The minister of the Church, Rev. Burton Goddard, was present at the Meeting, and read, previous to the voting, a prepared document of over seven closely typewritten pages containing his disapproval of Unitarianism in general and of the immediate situation in particular. He assured those present that he himself would "refrain from any participation in a union service of this kind", and since it was their turn to be the host church, he urged them to vote to withhold the invitation. They did.

There were those in both churches who felt, even after that Congregational Church vote

in 1939, that the inhabitants of this town which was originated to facilitate "the public worship of God amongst us" ought still to be able to worship together. The Memorial Sunday Service had seemed a particularly suitable occasion for uniting. This was intended to honor the memory of those who had fought and died for our Country - neighbors uniting in a religious service to pay homage to those who had given their "last full measure of devotion" and to unite in prayers for peace.

Unfortunately, history seems to be repeating itself in our midst. When faced with a situation where others are not willing to worship with us, we can only strive for tolerance ourselves, and it may be well if we occasionally recall those words in the 6th Chapter of Micah which say, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

The following was read by Rev. Mr. Goddard at a Congregational Church Meeting in an attempt to influence a majority of those present to vote against inviting the Unitarians to a Union Memorial Sunday Service as had been custom for years. His efforts were successful. Copies of this were also circulated among his parishioners. This was given to me by Mrs. B.P. Wilkins

ON UNION SERVICES - CARLISLE, MASS.

We are met together this evening as a group of God's people to determine, if possible, a matter which vitally concerns the testimony of our church and our loyalty both to Jesus Christ and to the Bible. I have two reasons for regret that it is necessary to hold such a meeting. The first is that there is apparently an honest difference of opinion among the membership of our own church on the issue which confronts us. Such differences within the body of Christ are to be regretted in view of the ideal set before us in the Scriptures to be all "of the same mind." The second is that a stand based on the Word of God is often misinterpreted and seldom understood by those outside the church. Yet on the other hand, I am glad that we have the opportunity to bear witness to the centrality of our faith and the implications of consistent Christianity. We are much like the prophet Jeremiah. Humanly speaking, we shrink from declaring and following God's Word and will where it is exacting and unpopular, yet thank God for the privilege of representing Him before men and declaring His truths.

The question before us is whether we shall continue to join with the other church in our community for union Memorial Day Sunday observances. For a number of years this has been the practice of our church. However, a portion of the people in our church do not favor the continuance of this custom. I heartily concur in their sentiment. A year ago when the matter first confronted me as pastor of the church I found it necessary to inform the officers of the church that as a minister of Jesus Christ I could not conscientiously participate in such a service. At that time I did not convey my convictions to the rest of the church, nor have I done so since, publicly or privately with at the most one or two exceptions. Rather, I have sought to declare in a positive manner the truth of the Word, which teaching seems to have renewed the convictions of some to the utter inconsistency and wrong of conducting such a union service.

With the turn of another year the question again confronts us, and the trustees of the church deemed it wise to consult the members of the congregation as to their will in the matter. For that purpose we are met here tonight. The matter is in your hands. I trust that your decision will be governed by what is right, not by expediency; by the teaching of the Word, God's inspired revelation to us, not by the popularity of your action. As members of the body of Christ it is your responsibility to make these criteria the basis of your judgment.

You will decide either to continue these services or to bring them to an end. If you make the former choice there may seem to be very plausible reasons for so doing. You no doubt desire to maintain within the community as friendly a spirit as is possible. Perhaps you have in mind the injunction, so far as in you lies, to live peaceably with all men. I can sympathize with you in this desire. I know some people who like to fight and scrap with their neighbors, but I don't think there are many of that stripe in our community. Personally I shrink from such an attitude and with all my soul covet the manifestation of a spirit of friendliness.

Again, we are all aware that some of our families are represented in both churches and that our S. S. has served the entire community. When any threat of division touches us so directly we certainly ought to hesitate before we commit ourselves to any policy which would affect or might affect any who come within this category.

Yet again we might be cautioned to beware lest by emphasizing the exclusiveness of our faith we sacrifice the opportunity of winning others to it. Certainly we want to give no offense if there is any possible way of avoiding it.

To me, these are the most potent arguments for continuing union services. Perhaps there are others as forceful which I have omitted, but it is possible that they may come up for consideration as we go along. What shall we say to these declarations?

We surely have a duty to maintain as friendly relations with those about us as is humanly possible. If we don't we neglect the admonition to love both neighbors and enemies. Yet I would point out that we have a prior duty, a duty to obey God, come what may. The Lord Jesus brought out the distinction when He said, "Render unto Caesar the things which are Caesar's and unto God the things which are God's." There are times when a strict adherence to God's will necessitates going against that which will please men. Dear friends, by your relationship to Christ you are bound to consider first of all what God clearly teaches in His Word about such union services.

Unfortunately the other church in our community is not an evangelical church. If it were a Baptist Ch. or a Methodist Ch. or a Presbyterian Ch. or a Lutheran Ch. or any other of the evangelical churches our attitude could be and would be entirely different. But it is a church whose known and professed belief is at the opposite pole from our own. The center of our faith is the divine Son of God, the Lord Jesus Christ. We are bold to say that His is the only name under heaven given among men whereby a man can be saved. We insist that He is the only Mediator between God and man. When men ask us what they must do to be saved we have only one answer, "Believe on the Lord Jesus Christ and thou shalt be saved." Our message is that He is the Lamb of God which taketh away sin; there is no other. The Apostle Paul emphasizes the absolute necessity of such a divine Christ when he said that if Christ be not risen, our faith is vain and we are yet in our sins. Those of us who studied through the Gospel of John are more aware than ever that the author's avowed purpose in writing the book was to give evidence that Jesus Christ was God's divine Son and that men attain unto eternal life through believing on Him thusly. Without equivocation we hold to faith in a divine Christ as the one means by which sinful man can be saved from his sin and be brought into the favor of God, heir to eternal salvation.

Our sister church makes no such profession. It denies the King his throne. It denies the Saviour His saving power. It disregards

Christ's own claims. It does not accept the historical evidence as set forth in the Scriptures and verified by secular history. Nor does it attempt to conceal its position. Men may say much, they may deny much, but all will agree that the official position of that church denies the deity of Jesus Christ. By way of illustration, one of the men of our church recently said that he would not think of joining or giving continual attendance to such a church for to do so would be to reject Christ. I believe he was right.

But will it not be said that that church does accept Christ in a way, that it accepts the spirit of Christ, the brotherhood of Christ? Doubtless that is true, but is it of any significance? I don't know of any decent brand of morality or ethics or religion which doesn't make such acceptance. But what honor is such an attitude to the Lord Jesus Christ. It is equivalent to recognizing a king as no more than a good citizen or even the best citizen, while refusing to honor him as sovereign, to pay homage to him, to be submissive to him in all things, to obey his every command. Instead of being at the center of faith, Christ lies somewhere on the perimeters. Christ is not the Door, but one of the sheep. There are other religions which accord Christ the same place, that of a good man, but no more than a man, and yet you would never think of uniting in religious worship with them. But what does God's Word have to say on the subject?

If you will give any consideration at all to the study of a few well-known passages in their context you must certainly conclude that they admonish us to refrain from any kind of religious union with those who have another faith than that which is centered in a divine Christ. Among these are: "Come out from among them and be ye separate," and "Be not unequally yoked together with unbelievers." Second John 10 and 11 even go so far as to say that if we thus fraternize with those who hold any other view of Christ and do not insist on a correct view of Him we are partakers of their sin.

Please do not misunderstand me when I say this. It doesn't mean that we are to avoid ordinary fellowship with those of the Unitarian faith. It does not mean that we are to discriminate against them in social, economic or political matters. It does not mean that we are to have a good word for Congregationalists and criticize and condemn those of the other faith. To do such would be absolutely wrong. With all my soul I would oppose it. I hope none of you have ever found me guilty of such sin. I don't know all those who attend the other church, but I have respect, admiration and love for some of those whom I have come to know. In some instances I have enjoyed friendly visits to their homes. I have visited them in hospitals, I have on occasion visited a home where illness reigned. I have tendered my sympathy when death came. True, I have not done any of these things to the extent I would have desired, but I have done so whenever possible. I have extended a word of greeting or a smile whenever occasion offered. I can truly say that I love the people of the other church as well as those of our own. But joining with these people in an official way as a

church which professes a different faith than my own is not a test of friendship. It is not a test of good will. It is not a test of love. I can be a friend. I can be a friend. I can exercise good will. I can manifest love without so doing. If I was not prohibited by the Word of God I would be the first to join in such a union, but because I am convinced such joint worship is wrong I would sin in so doing. If therefore men say that I have prejudices against the spirit of friendliness I must yet maintain that they have entirely misunderstood the stand I have taken.

To make my meaning clearer let me cite an analogy. Let me a neighbor who is a member of a secret lodge. On a given evening he invites me to attend an open meeting of his lodge. I refuse his invitation for reasons best known to myself, but perhaps disclosed at least in part to him. Is he then justified in refusing to continue my friendship in the future? If so I would venture to say that there was something in the matter with that kind of friendship. It wasn't worth much. If it couldn't stand when I knew it was wrong for me not to go with him it must have been very selfish and shallow, indeed. Just so with love. Love and friendship in our community is to be valued only when it is like that of the Master's, long suffering, bearing all things, believing all things, hoping all things, enduring all things. Any other friendship, any other love is superficial and isn't worth much. If it breaks so easily on the rock of Christian conviction at one point there is something wrong with it. It is said that for fifty years the churches in this community have striven to build up a spirit of love and friendship. My friends, if that is true and that which has been achieved is of such delicate, fragile character as to be shattered so easily then we can only conclude that it was of little value in God's sight. In my own heart and mind I am convinced that the whole emphasis of our church program ought to be the bringing men and women to a knowledge of Jesus Christ as divine Lord and Saviour that they might become possessors of the love of the indwelling Christ which alone is the kind of love of which I have spoken.

What shall we say of a division of faith within families? First of all I am very sorry when young people enter into mixed marriages, those in which the parents are of different faiths. On the basis of Bible teaching, common sense and human experience I strongly advise against it. If, however, it is done our prayer is that the one who does not have a saving faith in the Lord Jesus Christ may be won to that faith. This sometimes happens, but more often not. The Lord Jesus was not ignorant of such divisions within a family, declaring that His coming would be the cause of differences within families but that any one who loved brother or sister or father or mother more than they did Him were not fit for the kingdom of heaven. Once again, we must insist that a man's first loyalty is to his Lord, and such as we may expect troubles which may arise from such divided families we must hold true to that loyalty and at the same time exercise every Christian grace to ameliorate any ill feelings or misunderstandings.

I should be exceedingly sorry if the problem we face should affect in any way the work of our S. S. It has had the finest leadership possible. Our superintendent has given it his untiring labors. God has blessed it. Of late, attendance records have been broken time

and again and all without any startling improvement or specialties of attraction. It has been a steady growth, a healthy growth. I really don't think that any action we might take tonight would much curtail the work of our Y. M. C. A. It is true that a few might possibly take offence, but if they did so it would be to their own detriment, and the rest of us would have the added responsibility to set out and work more diligently that our Y. M. C. A. might prosper under God's leading more than ever.

It is said that to discontinue union services would be to preclude possibility of gaining approach to those about us with a gospel of faith in a divine Christ. I can well imagine the same argument might have been used in ancient Rome when the Christians were the only religious sect which refused to participate in the public religious performance of worshiping the Roman emperor as divine. The Christians maintained that their religion was an exclusive religion and that they could not conscientiously do so. They would not do evil that good might come thereby. They would not do a little wrong that good might come thereby. They would not do even the slightest questionable thing that their faith might become popular and thus attract others to embrace it. What was the result? God honored their testimony and before many years Christianity had so grown that it was the religion of the Roman estate.

If we would see how utterly impossible such a method of advancing Christ's kingdom really is let us think for a moment of our own missionary, Miss Malcolm, out on the mission field in Africa. She and her fellow workers would ruin their entire testimony if they should, together with their mission church, join with a local Mohammedan church in a union religious service. They would no longer convince the people of the necessity of coming to God thru the Lord Jesus Christ. No, the only way they have of bringing it to joint men and women to our Lord and Saviour. And all this despite the fact that the Mohammedans purport to worship the one God of the heavens, the God of Abraham and Moses and Solomon. There is a world of difference in the God worshipped, for when the Christian looks upon Jesus Christ he beholds his Lord and his God; when any other worshipper looks upon him he sees not his God, but a mere man. My friends, your God and my God has revealed Himself in the matchless person of the Lord Jesus Christ! He that hath seen Him hath seen the Father.

Perhaps it may occur to you that certain other evangelical ministers of nature and with much pastoral experience have found nothing wrong in holding such union services. Is it not presumptuous for a young man, of second rate caliber at the best, to condemn the practice? If it were a personal conclusion, devoid of Scriptural basis, I would say yes, but it is not. It is a conviction compelled by the Bible itself. I find that all ministers do not interpret Scripture the same, regardless of one or other circumstances. We are all human and subject to error at many points. I confess that this is most true in my own life. Moreover, when we live side by side with something wrong we often become so accustomed to it that in

time our eyes are blinded as to its true nature and we adjust ourselves to it for the sake of peace, rather than attempting to right what is wrong. Especially is it easy to succumb as we approach the closing years of life and to lose the prophetic vision with which we were endowed in youth, and leave the contending for the faith to younger men. But this is no excuse. Granted that there are evangelical ministers who enter into such joint enterprises I do venture a canvas of the evangelical ministers of our country would overwhelmingly condemn the custom as a denial of our Christian position. At least, I am confident that for every evangelical minister who might be united in favor of the joint services I could number several who would oppose it with all their soul. But in the last analysis it is not a question as to how many are in favor and how many oppose, but a question of how God has directed us in His Word. Our final court of appeal is not men, but God.

I might speak at length of the harm which has been done to the cause of Jesus Christ by Unitarian influence, both within and without evangelical churches, but I shall not enter into that subject tonight. It has been already treated in a book some of you have read, and which should be read by everyone before he would dare to go on record as a proponent of union worship services between evangelical and Unitarian churches. It is by Barnett Gordon and entitled, "The Menace of the Reducers." If you haven't read it and considered the evidence which it sets forth I beg of you to listen to the testimony of those who have.

Finally, I wish to add a personal word. It may be suggested that I do not face the prospect of long residence in the community and the lasting necessity of mingling with and living among those who might take offense at action adverse to the continuance of union services. Why, then, do I not tender my resignation and allow peace and good will to prevail? How shall I state in brief but clear terms why I cannot do so? I shall make the attempt and trust that you will bear with me.

In a first place, I love you all. I have never loved the members of any other church in this community. When the Lord Jesus looks upon the ministry which he has placed in my hands, what might express the way in which he has placed it may be deep and abiding affection for those of our communion. I love you because you are God's people. I love you for the cleanness of your habits and moral characters. I love you because I see in your lives a sterling type of character and life which corresponds to the history of these sacred . . . coasts where men and women come to the feet of Jesus to worship the same God we worship thru the same Lord and Christ and establishes a government and social structure noted throughout the world for its godly nature. I could not think of leaving your midst except of necessity.

Secondly, I feel that God called me to take up the shepherd's duties of this fold. Of myself, I would never have contemplated the assumption of such duties in a church with as full a program as that of our church while carrying on formal studies. I did not ask to be considered as a candidate for this place, and when I was approached as to whether I would be willing to accept a call prayed much and debated much in my own mind before seeing my way clear to assume such great

responsibility with all its attendant obligations. When God did give me the necessary [illegible] I shall [illegible] myself over into the Lord's hands to be used in this capacity until He should call me elsewhere. He has not done this as yet. Rather, He has laid [illegible] my [illegible] duty of declaring to you His will and [illegible] by the grace of His Son to stand for [illegible] rather on behalf of those who have [illegible] the cross.

In the third place I feel a most definite obligation to continue [illegible] among our young people. [illegible] to devote a major portion of my time to the young people's work, and God has blessed [illegible]. These young people are [illegible] hope of our church. They are a group of which we as a church may be justly proud. When I think of their need for a leader, esp[illegible] at the home-going of our [illegible] Mr. [illegible], I [illegible] God [illegible] has privileged me to have some small part in supplying this [illegible]. (In our w[illegible] for this [illegible] been called as pastor these young people could have had [illegible] men and women, both of whom are [illegible] of tobacco and liquor. [illegible] would [illegible] no [illegible] right view of God's inspired word.) It is no easy task to find leaders today who have standards agreeable to those held by this congregation, and my heart would ache if, under any circumstances, our young people were bereft of the proper type of leader. I have no special gifts or talents for working with young people, but humbly, by God's abundant grace, I trust that He will help me point them to the kind of Christian manhood and womanhood which you believe to be right and desirable.

Yet again, may I say that I have made a costly investment in the work of this church. Perhaps it is apparent, perhaps not, but to me it is real. I do not labor here for any financial gain. During the first year of my tenure, for example, there contains only [illegible] five was expended for a means of transportation, which item was used for [illegible] or other [illegible] more than one quarter of the time. Other expenditures in connection with the work of the church consumed a major portion of the remaining dollar. [illegible] financial return [illegible] has been is almost entirely negligible. While the task has not been easy, on the contrary highly exacting at times on physical strength and nervous energy, I could not think of offering complaint. I have faithfully tried to be of service to Jesus Christ. To [illegible] by Him is all the remuneration I could ask. It is sufficient. I would ask no more. I have here invested not just energy, but hopes, [illegible], prayers and earnest supplications. How could I leave the vineyard while it is yet springtime and there is much work to be done and, God willing, a harvest to be reaped? The investment is too great!

Or shall one also [illegible] the way becomes hard or the battle begins to rage [illegible] the fury? Shame on the [illegible] who turn to shelter from the conflict! Shame on the shepherd who forsaks his flock when danger threatens and [illegible] uncertain which path to follow to lead them to a place of safety [illegible] pasture! Unless you bid me go or God calls elsewhere I shall guard and guide as best God enables me, no matter what befall.

Dear [illegible], [illegible] God has worked [illegible] together [illegible] make [illegible] present the moment [illegible] that [illegible] prevailed for many years, [illegible] would repudiate without a shadow of hesitancy. By custom, this is [illegible] for our church to issue an invitation to a joint service. How simple to withhold that invitation. We would face no need of declining an invitation proferred us. By custom, the other church would have its pastor speak in our auditorium. It has no [illegible]. It would have to secure some outside speaker. No matter what your decision your own pastor is bound by his [illegible] to his calling a [illegible] Christ. To refrain from our participation in union services [illegible] a portion of our people, how great [illegible] now, [illegible] the customs should be set aside. Surely it is of God that these circumstances are so. * Getting [illegible] every person. [illegible] consideration [illegible] beseech you [illegible] Christ to take act on whether the testimony of this portion of the [illegible] of Christ may unequivocally rebound to His glory and the eternal [illegible] of man.

May you ever demand that the pulpit which you have dedicated to God's divine Son in the preaching of the riches of His glorious [illegible] occupied only in those who honor Him. May [illegible] give man or woman or child [illegible] cause to be confident of eternal salvation [illegible] name. And now as we deliberate further may the Spirit of God seal every word in true Christian love and loyalty to the Work, and then we go from this place let us do so, with all humility, manifesting the fruit of the Spirit, love, joy, patience, meekness, long-suffering, cherishing for one another and for all the love of God as it is in Christ Jesus our Lord.

*(Let us dispense with the unpleasantness of confronting this same problem year after year after year.

Following the 1939 Congregational Church vote not to invite the First Religious Society to a Union Memorial Sunday Service, this paper was written and read by Mrs. B. P. Wilkins at a meeting of the Ladies Circle, a group of women in the Congregational Church with she had been a very active worker.

A Statement of Position.

The avowed purpose of the Ladies Circle is to help the Church and promote social relations. In view of that fact, I as a Circle member, wish to state my position regarding the recent action of the Church when a majority of those members present at the meeting, voted not to issue the customary invitation for Memorial Sunday to our neighboring church and the war veterans of this town.

I did not go to the meeting and I could not have voted or spoken if I had, but as a worker in the Church and a member both of the congregation and the Circle, I feel I have a right to be heard, even though it is only my own personal opinion, and one voice from the minority.

All you who have been here since I came to Carlisle 23 years ago, know it is no new idea of mine to favor and work for unity and good will among our townspeople. Before I ever saw Carlisle or heard of it, Mr Wilkins was pastor of a Church, Congregational in name, but actually serving members of many denominations who worshipped there. Often we heard the words: ---- "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133-1) We tried to live Christian lives and show forth Christ's spirit. We remembered the promise: "And I, if I be lifted up, will draw all men to me." (John 12-32) As long as we did our part faithfully, we expected God would do his, and He did.

After I came here I found myself a part of your congregation, and I have tried, as you know, to help the Church in every way that I could. Even knowing there were some here who did not especially favor union activities with our neighboring church, I could not change my firm conviction that it would be unchristian to do anything less than encourage brotherly kindness, and heed the injunction, "Love one another: as I have loved you, love one another. By this shall all men know that ye are my disciples, if ye love one another." (John 13 – 34).

I would rather be a disciple of Christ than be a Methodist, a Congregationalist, a Baptist or any other kind of sectarian. I think it is far more important in the sight of God. I believe I was given a mind to use intelligently and with which to reason; I think you were likewise endowed. If you consider it is more like the mind of the Master to use your strength to close the Church doors to all those in this little community who do not agree with your type of thinking; and you decide not to join in honoring the memory of those who are willing to lay down their lives for their country, then of course you will act accordingly. But you must allow me the same priviledge of acting as I believe. I cannot join, even as a member of the congregation or Circle, in the attitude taken at the church meeting. My very heart and mind protests vehemently against it.

It is like rendering a wholesale judgement upon our friends. Who made us a judge of our neighbor's lives? Certainly not a loving heavenly Father, for we are told "The Lord shall judge the people." (Ps. 7-8) He looketh on the heart, but man on the outward appearances. (1 Sam. 16-7) If it were not so, we might as well stop trying to do the right thing. Only the Father is charitable enough to forgive our blunders.

And I am amazed that any minister of the Gospel feels justified in refusing to occupy his own pulpit if his Unitarian neighbors are offered the hospitality of his Church. After all, it is supposed to be God's house, not ours or the minister's.

To even intimate that favoring one creed or another will mean our ultimate salvation or damnation, is a form of spiritual egotism. True religion is not sectarianism. All the various creeds find grounds for their own special brand in the sacred writings. Creeds are man's ideas, not God's. (II Cor. 13-11) The Spirit we are to find in the Bible is God's spirit of love, (I John 4-8) the interpretation of that spirit is given us in the words of men. When we condemn the followers of any special creed, we only show that our own minds and hearts have not been sufficiently broadened by Christian grace to recognize their search for a Supreme Being. They may be quite as right as we are. That is not for us to decide. Their methods and beliefs may not coincide with our individual ideas, but should not be condemned because of that fact. If our way is better, God will honor it. God is no respecter of persons. We are all the sheep of his pasture. (Ps 95-7)

If, when we are gathered into his fold, there is to be a division, I do not believe for a moment, the job will be let out to any special denomination. Personally, I think creeds will find no recognition in heaven. But I do think "the words of our mouths and the meditations of our hearts" and the way we conduct our lives, will be of vital importance.

I cannot, after faithful deliberation, make myself believe there is any justification for closing the doors of the church to any human being who would enter them in a proper manner. It was said "Behold I set before thee an open door and no man can shut it" (Rs. 3-8) We have not only tried to close the church doors, in this instance, but we have effectually closed the doors to God-given opportunities. We pray for the extension of His Kingdom and then do a thing like this! We are enjoined to "Be kindly affectioned one to another, with brotherly love" (Rom 12-10) Was this vote one of brotherly love?

The Church is an institution by which we are supposed to help bring Christ to the notice of men. Shall we ever accomplish this by closing its doors to all who do not already share our personal beliefs? Jesus did not give us creeds. He told us to love one another. This spirit is lacking when we assume an "holier than thou" (Is. 65-5) attitude, and draw our garments about us to protect ourselves from the world outside our door. It must grieve the Saviour when we do it, and it brings reproach upon his church. He even went among

publicans and sinners to do good. Are we better than He was?

The Kingdom of God is not just the program of one particular church, nor is it an article of belief. Faith, love and Christian service is the essence of the Kingdom, and we are here to help bring that Kingdom on the earth, not to hinder it by short-sighted and uncharitable acts. The church members and all those who call themselves Christians should be the incarnation of the Kingdom of God — but are we? How we have failed to hold the beacon light!

We should have a deeper consciousness of our own opportunities and mission. How can any missionary of the cross accomplish his God-given purpose by ignoring and antagonizing those outside the limits of his own belief? It certainly would mean a very slow growth, if any. Not enmity, but love is the theme of Christ's teachings. No matter how hard we try, we can never lift Him high enough to be seen and worshipped by those whose feet and heart and eyes have been turned away from His house by our unthinking act. We must face the fact that the responsibility rests squarely upon those who have voted to turn them away. Instead of exemplifying the love of Christ, the Church has shown only a narrow sectarianism. I cannot join in it.

I have read the prepared statement of Rev. Mr. Goddard. I do not question his sincerity, but I do not agree with his conclusions.

Can we not be united in thought and action one short hour in memory of the sacrifice and bravery of the men who helped to preserve the Union and insure the freedom of life and spirit we now have? It isn't to glorify war, as some one has suggested, but to unite in a more fervent prayer for peace, the elimination of suffering, and the preservation of human lives. What can be wrong about that? I cannot conceive of this having any hindering effect on the coming of Christ into our town, — he whose advent into the world was heralded by the words — "Peace on earth, good will to men."

I do not see the necessity of considering matrimonial questions, or the amount of money used for automobile gas, or even Sunday School attendance, as being related to the proposed invitation. None of them seem pertinent to the subject. To me it also seems wholly unnecessary to bring up a theological issue. Neither we or our guests have ever for a moment considered it was accepting the theological dogmas of the other church when extending or accepting this annual invitation. We need to know less about dogmas and creeds, and more about the spirit of Christ. We should be able to respect the religious belief of any stranger in our midst, as we expect ours to be respected, in turn. When courtesy drops to a lower level than this, it has little place in a Christian church. It is, to my mind, nothing less than a calamity that this vote

has placed such a stigma on our Church, and been followed by such disastrous results to the existing harmony of the entire community. Men can only define God through his manifestations, — the public declarations of his followers. (Acts 1-8) As his disciples, does this ungracious act make us shining examples of his love? Seriously, my own opinion is, that by showing ourselves instead of the spirit of the Master, we have lowered the prestige of this Church in our town.

I have failed as a Christian in many particulars, but I do not wish to add to it by appearing to acquiesce in this unchristian procedure. I feel deeply hurt that our Church has seemed to deny the Master before the world. I cannot violate my conscience to the extent of upholding any such policy. We may have an honest difference of opinion, but it is a vital one to me.

You know that I deplore any Church differences, but I do believe the action of the Church meeting to be definitely wrong. I therefore ask you to accept this defence of my position, and while the policy of the Church remains this way, I cannot participate in it at all. I am grieved to make this decision, but this circumstance forces it upon me. I cannot understand how, after all these years of religious tolerance upon similar occasions, the minds of so many of the Church members have been thus suddenly changed to active bigotry. I feel that the Church is not "walking worthy of the vocation wherewith

ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep unity of the Spirit, in the bond of peace." (Eph 4- 1-3)

The Church is commissioned to bring people in and to help them live better lives, not to turn them away-

My ideals of true Christian service and loyalty are not in alignment with the present program of this Church, and not being willing to either perjure my soul or place myself in a false position, I am now withdrawing from work in the Circle, as an integral part of the Church-

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